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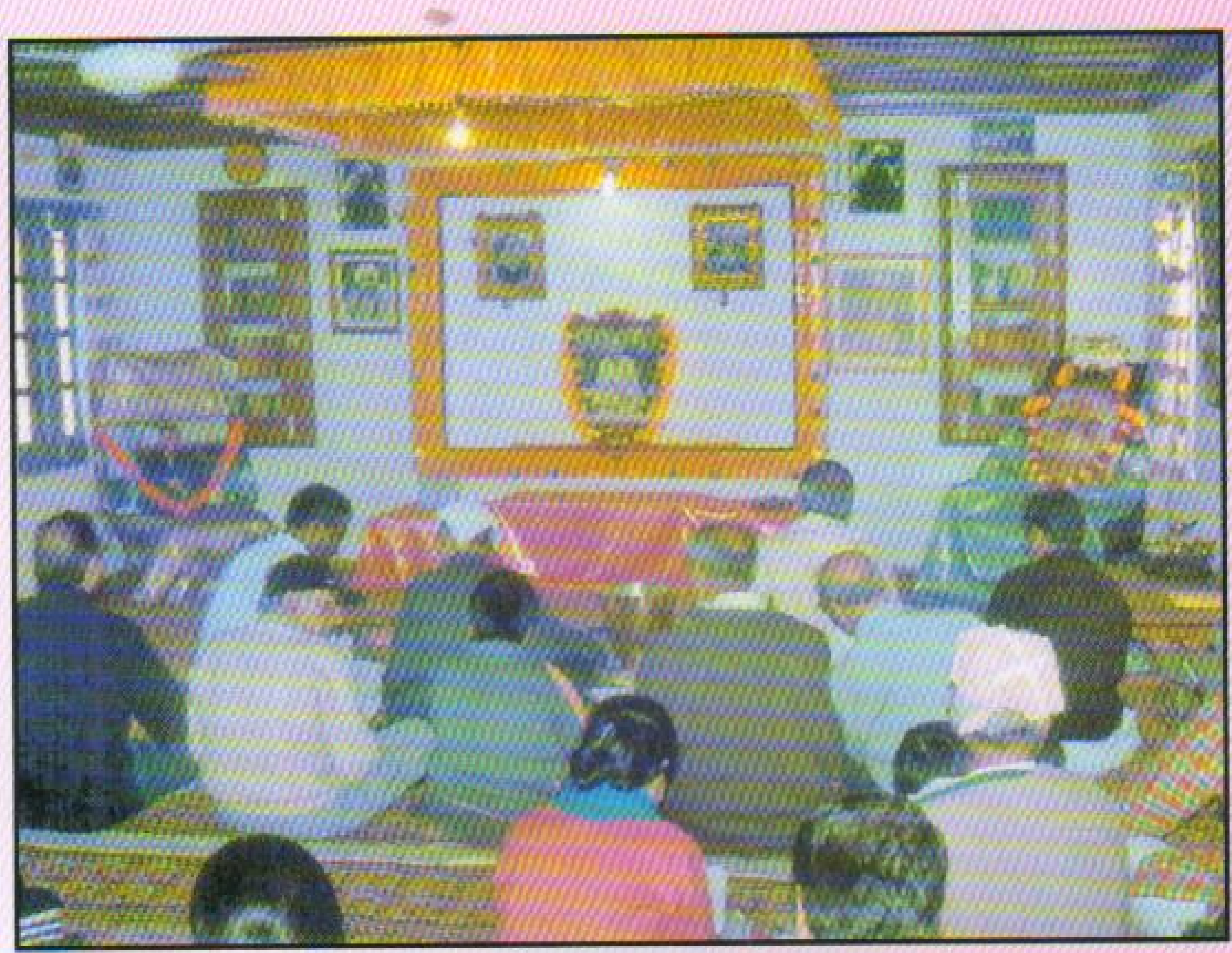
# Malini
# मालिनी

A quarterly publication of
**Ishwar Ashram Trust**

Vol. I No. 3

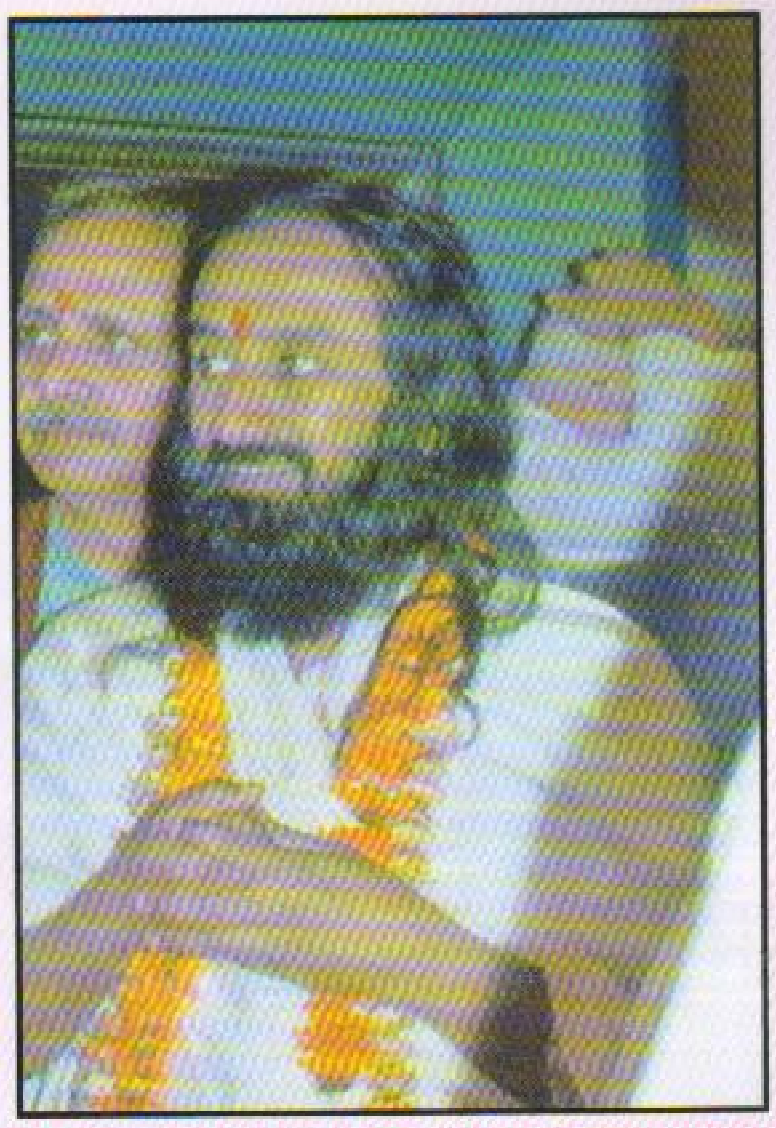
July-September 2007

# Ishwarswaroop Swami Lakshmanjoo Birth Centenary
# Birthday (*Varsh*) Celebrations at Srinagar



Devotees performing puja in Satsang Hall

Shri Shri Ravishankar paying obeisance at Amriteshwar Bhairav Temple, Ishber



Shri Shri Ravishankar at the Celebrations

Shri Shri Ravishankar with a group of devotees

Shri Shri Ravishankar and devotees in meditation

Young Tanvi Raina giving a dance performance at Jammu

Malini मालिनी

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*The views expressed in the articles published herein do not necessarily represent the views of Malini.*

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**Cover: Ishwarswaroop Swami Lakshmanjoo in Samadhi on birthday**

Early in the morning, for all of you

Sit motionless. Do not grumble of bad environments. Create your own mental world an environments. Build up your character properly. Establish virtuous healthy habits. Understand the glory, splendour & Power of God, who is at the back of your mind, thoughts, will and memory. Keep your body strong and healthy through regular exercise. Become a Spiritual Hero. Shut out the doors of the senses. Still the thoughts, emotions and feelings. Sit motionless and calm in the early morning hours. Have a receptive attitude. – Go along with God. Enjoy peace in the silence. How I like these golden rules which have come out from some Divine lips.

Yours as ever.
Lakshmanjoo

## Early in the morning for all of you

Sit motionless. Do not grumble of bad environments. Create your own mental world and environments. Build up your character properly. Establish virtuous healthy habits. Understand the glory, splendour & Power of God, who is at the back of your mind, thoughts, will and memory. Keep your body strong and healthy through regular exercise. Become a spiritual Hero. Shut out the doors of the senses. Still the thoughts, emotions and feelings. Sit motionless and calm in the early morning hours. Have a receptive attitude. Go along with God. Enjoy peace in the silence. How I like these golden rules which have come out from some Divine lips.

Yours as ever

**Lakshmanjoo**

# editorial

The year-long celebrations of Ishwarswaroop Swami Lakshmanjoo's birth centenary formally came to a close on 9th May, 2007 with simultaneous release from New Delhi Sringar and Jammu of his commentary on one of Kashmir Shaivism's most important foundational texts-the Shiva Sutras. Published originally in the USA by the Universal Shaiva Fellowship under the title *Shiva Sutras: The Supreme Awakening*, the book is a compilation of Swamiji's tape-recorded lectures in English for his foreign disciples and reprinted in India by the Ishwar Ashram Trust. What distinguishes Swamiji's dazzling exposition of the aphorisms revealed to the Sage Vasugupta is the deep insights into their mystic meanings based on his on personal experience as a fully realized Shaiva yogi. What is more, he made corrections to the original text published by the Kashmir Research Department in 1911 under KSTS as he found several mistakes in it. Here too the criterion was the truth of his own experience.

This is also true of all the major texts of Kashmir Shaivism the deep secrets of which he reveals through his various writings and lectures and discourses throughout his life. Swami Lakshmanjoo is without doubt the greatest exegete of non-dual Shaiva philosophy and praxis after Abhinavagupta. His expository works bear the unique stamp of his genius. These writings and recordings in all the languages Swamiji knew — Sanskrit, Kashmiri, Hindi, English — form the rich legacy he has left behind. A veritable treasure which the Ishwar Ashram Trust is committed to preserve and make accessible to the whole of humanity. It anything the centenary celebration year witnessed a solemn reaffirmation of this commitment on the part of the Trust. On the anvil are a number of projects and programmes for the fulfillment of Swamiji's dream of spreading Kashmir Shaivism across the world, beyond the mountains of Kashmir and the shores of India. The Trust hopes to see these programmes through despite its many limitations and constrictions. It is fully aware that this task, howsoever stupendous, can be accomplished by redoubling efforts and further strengthening dedication.

We too at Malini are contributing our mite towards this great task in our own way. Propagating Swamiji's exalted teachings and projecting the soul-elevating message of Kashmir Shaivism remain the twin targets we seek to pursue. Two of Swamiji's most brilliant expository works, on the *Shiva Sutras* and on Utpaldeva's *Shivastotravali* — are already being serialized by us for the benefit of our readers with whom they seem to have become very popular. His tape-recorded discourses on *Para-praveshika*, Kshemaraja's succinct introduction to the basic concepts of Kashmir Shaivism, is being featured in parts starting with the present issue. Some of Swamiji's other works are also likely to be taken up in the coming issues.

Committed as we are to making Malini a pleasure to read for all those seriously interested in the study of non-dual Shaivism of Kashmir, we have re-constituted its editorial advisory board. From this issue onwards we shall be getting the valuable guidance and advice of some the most eminent scholars in the field. The scholars who have kindly consented to be on the board are Dr. Navjivan Rastogi, Prof. Devabrata Sensharma, Prof. Makarand Paranjape and Shri Moti Lal Pandit, besides Shri S.P. Dhar who will continue to represent the Ishwar Ashram Trust. We may also soon start an exclusive column for our readers to benefit us with their valuable feedback.

Coming in the wake of the recently concluded birth centenary celebrations of Ishwarswaroop Swami Lakshmanjoo, the activities of the Ishwar Ashram Trust could well, pick up momentum in the coming days. These celebrations have left Swami Lakshmanojoo's devotees and followers more convinced than ever that the light that shone over Srinagar's down-town locality of Namchibal a hundred years ago is eventually going to be hailed as the Light of the World.

Jai Gurudev !

# संपादकीय

ईश्वरस्वरूप स्वामी लक्ष्मणजू जन्म शतवार्षिकी समारोह का 9 मई 2007 को औपचारिक रूप से समापन हुआ। इस अवसर पर शैव दर्शन के एक आधार ग्रंथ 'शिवसूत्र' पर स्वामी जी की व्याख्या–वार्तिका का नई दिल्ली, श्रीनगर और जम्मू से एक साथ विमोचन हुआ। यह पुस्तक, जो स्वामी जी द्वारा दिए गए शिवसूत्र संबंधी टेपांकित गए व्याख्यानों का पुस्तकाकार संकलन है, मूल रूप से अमरीका में यूनिवर्सल शैव फैलोशिप द्वारा ''शिव सूत्राज़ः द सुप्रीम अवेकनिंग'' के शीर्षक से प्रकाशित की गई थी। अब ईश्वर आश्रम ट्रस्ट की ओर से इसका यह भारतीय संस्करण सामने आया है। ऋषि वसुगुप्त को प्राप्त हुए शिवसूत्रों के रहस्यमय अर्थों की स्वामी जी द्वारा की गई गहन अंतदृर्ष्टिपूर्ण यह व्याख्या एक अनुभव–सिद्ध शैव योगी के रूप में स्वाजी के निजी अनुभवों पर आधारित है। इससे भी अधिक महत्त्वपूर्ण बात यह है कि कश्मीर शोध विभाग की ओर से संस्कृत ग्रंथ माला के अंतर्गत 1911 में प्रकाशित पुस्तक में स्वामी जी ने अनेक अशुद्धियां देखीं जिन्हें उन्होंने अपनी पंडलिपि में दूर किया। यहां भी उनका मापदंड अपने अनुभव का सत्य ही रहा।

यह सत्य कश्मीर शैव दर्शन के उन समस्त मुख्य ग्रंथों पर भी लागू होता है जिनके रहस्यों का वे अपनी विविध कृतियों और व्याख्यानों और वार्तायों के माध्यम से जीवन भर उद्‌घाटन करते रहे। यह निस्संदेह कहा जा सकता है कि स्वामी लक्ष्मणजू अभिनवगुप्त के बाद अद्वयवादी कश्मीर–शैव–दर्शन और साधना के सबसे महान चिंतक और व्याख्याता हैं। उनकी व्याख्या–वार्तिकाओं पर उनकी प्रतिभा की स्पष्ट छाप है। लिखित कृतियों और टेपांकित व्याख्यानों के रूप में, जो स्वामी जी को ज्ञात सभी भाषाओं अर्थात् कश्मीरी, हिंदी, अंग्रेजी और संस्कृत में हैं, यह स्वामी जी द्वारा छोड़ी गई एक धरोहर है। एक ऐसी अमूल्य निधि जिसके संरक्षण के लिए और जिसे संपूर्ण मानवता के हितार्थ उपलब्ध करने के लिए ईश्वर आश्रम ट्रस्ट प्रतिबद्ध है। देखा जाए तो जन्मशतवार्षिकी समारोह के दौरान ट्रस्ट ने इस संबंध में अपनी प्रतिबद्धता को फिर से दोहराया है। ट्रस्ट की ओर से अनेक परियोजनाएं और कार्यक्रम शुरू किए जा रहे हैं जिनका लक्ष्य शैव दर्शन का कश्मीर के पहाड़ों और भारतीय समुंद्र तरगों से परे पूरे विश्व में प्रसार करने के स्वामी जी के स्वप्न की पूर्ति है। ट्रस्ट को आशा है कि वह इन कार्यक्रमों को अपनी अनेक सीमाओं के बावजूद पूरा कर पाएगा। वह इस बात के प्रति पूरी तरह से सजग है कि यह कार्य चाहे कितना ही दुष्कर क्यों न दिखाई दे, अपने प्रयासों को द्विगुणित करके और अपने समर्पण की भावना को और अधिक सुदृढ़ बनाकर संपन्न किया जा सकता है।

'मालिनी की ओर से हम भी इस प्रयास में अपनी तरह से योगदान दे रहे है। स्वामी जी की महान शिक्षाओं का प्रचार और कश्मीर शैव दर्शन के आत्मोन्नति की ओर ले जाने वाले संदेश का प्रसार– अब भी हमारे ये दो लक्ष्य बने हुए हैं, जिन्हे पूरा करने की दिशा में हम प्रयत्नरत हैं। स्वामी जी के दो व्याख्या ग्रंथों शिवसूत्र और उत्पलदेव की शिवस्तोत्रावली, को हम श्रृंखलाबद्ध प्रकाशित कर रहे हैं और यह दोनों पाठकों में लोकप्रिय हो गए हैं। इस अंक से हम पराप्रवेशिका को, जिसमें क्षेमराज ने कश्मीर शैव दर्शन के मूलभूत सिद्धांतों का सरल ढ़ंग से निरूपण किया है, पर स्वामी जी के टेपांकित व्याख्यानों को भी हम प्रकाशित कर रहे हैं। आने वाले महीनों में स्वामी जी की और भी अन्य कृतियों को इसी प्रकार से प्रकाशित करने की हमारी योजना है। 'मालिनी' को कश्मीर शैव दर्शन में गंभीर रूचि लेने वाले सभी अध्येताओं के लिए आकर्षक सामग्री प्रस्तुत करने की अपनी प्रतिबद्धता को ध्यान में रखते हुए हमने पत्रिका के संपादकीय परामर्शदाता मंडल का पुनर्गठन किया है। इसी अंक से हम इसे क्षेत्र के कुछ सुप्रसिद्ध विद्वानों के मूल्यवान मार्गदर्शन और परामर्श से लाभान्वित होने जा रहे हैं। परामर्शदाता मंडल में सम्मिलित होने के लिए हमें जिन विद्वानों की स्वीकृति मिल चुकी है वे हैं डॉ. नवजीवन रस्तोगी, प्रो. देवब्रत सेनशर्मा, प्रो. मकरंद परांजपे और श्री मोती लाल पंडित। इसके अतिरिक्त श्री संवितप्रकाश धर ईश्वर आश्रम ट्रस्ट के प्रतिनिधि के रूप में परामर्श मंडल के सदस्य बने रहेंगे। शीघ्र ही हम पाठकीय मंच के रूप में पत्रिका के एक विशेष स्तंभ को भी शुरू करने जा रहे है ताकि हम अपने पाठकों की प्रतिक्रिया से अवगत होते रहें।

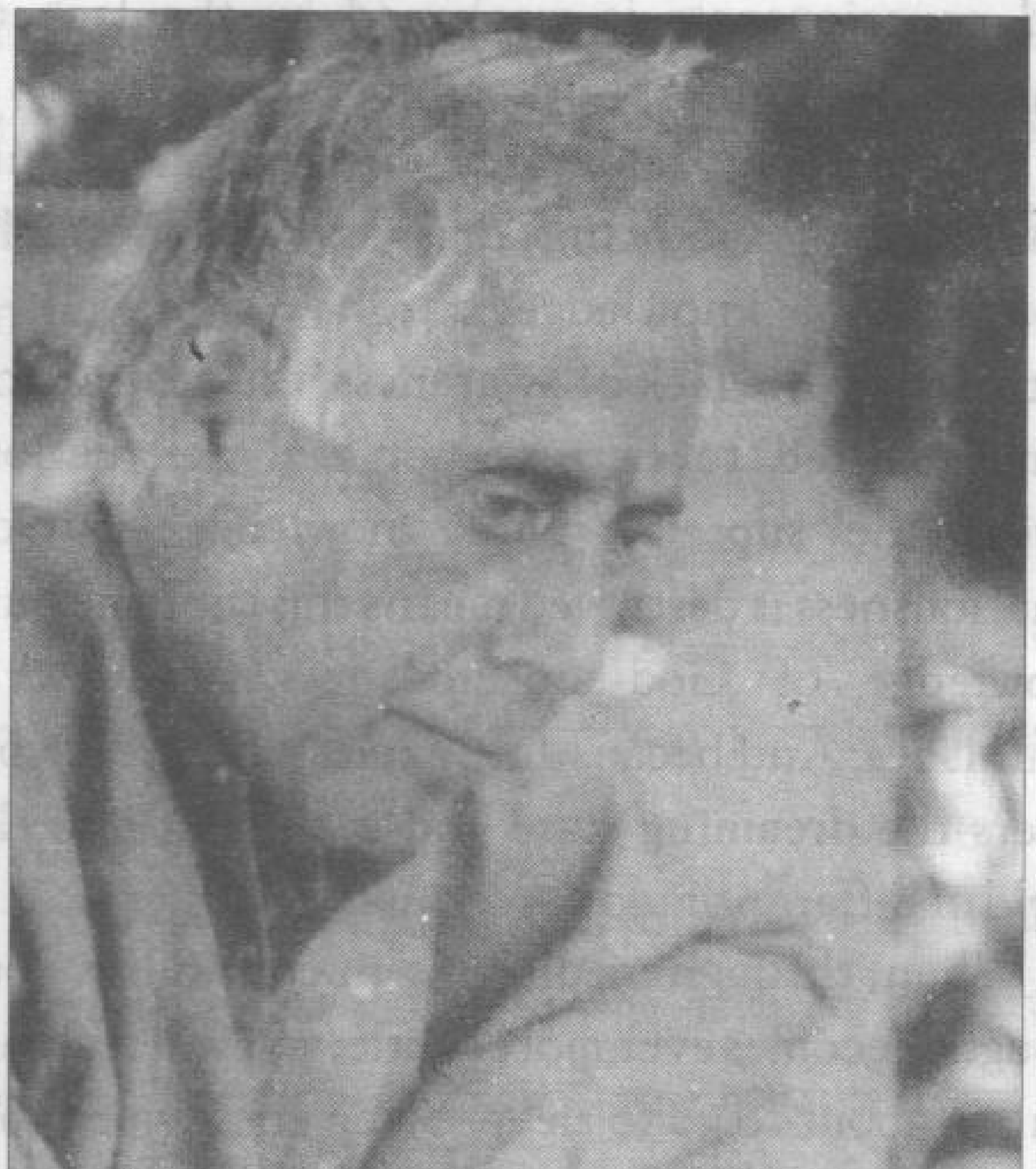
हाल ही में समाप्त हुए स्वामी लक्ष्मणजू के जन्मशतवार्षिकी समारोह के उपरांत आने वाले दिनों में ईश्वर आश्रम ट्रस्ट की गतिविधियों में तीव्रता आने की पूरी संभावना है। इस समारोह में स्वामी जी के भक्तों और अनुयायियों को पूरी तरह से इस बात का निश्चय हो गया है कि एक शताब्दी वर्ष पूर्व जो ज्योति श्रीनगर के नमचिवल मोहल्ले में प्रकट हुई थी, वह बिना किसी संदेह के सारे विश्व को ज्योर्तिमय कर देगी।

जय गुरुदेव!

# Shiva Sūtras

with commentary by

**Ishwarswaroop Swami Lakshmanjoo**



**Revealed to the Sage Vasugupta, the Shiva Sūtras form a seminal text of Kashmir Shaivism. Swamiji's English rendering of the Sūtras unfolds their inner secrets and mysteries, helping us to fathom the oceanic depths of their meaning, aphorism by aphorism.**

## Second Awakening*

### Sūtras 2.10

2.10. vidyāsaṁhāre

tadutthasvapnadarśanam //

*Although he is established in God consciousness in* samādhi, *yet not being able to maintain awareness, after a short time he enters into the dreaming state.*

This is the meaning of this sūtra. When you have completely entered in *samādhi* and while in *samādhi*, you do not maintain your awareness wholeheartedly with great effort, then after a while you enter into the dreaming state. This happens to all yogis. This losing awareness is the great crisis in the yogic world. All yogīs generally experience this state of losing awareness. And when they do, they go to the dreaming state because that state is subtler than the waking state.

In the world of experience and awareness, the grossest state is the waking state. A more subtle state is the dreaming state. More subtle still is soundless sleep. And the most subtle state is *samādhi*. So it is very difficult to maintain

***Swamiji's commentary on the Shiva Sutras in the previous issue was wrongly printed under the heading "First Awakening" instead of "Second Awakening" due to oversight. The error is deeply regretted.- Ed.**

awareness in *samādhi*. There is only one way you can maintain awareness in *samādhi* and that is when your master is exceedingly pleased with you. When he is pleased with you, you will be able to maintain awareness; otherwise, it is impossible.

But the question is why, when you are in *samādhi* and are unable to maintain awareness, do you enter the dreaming state rather than the waking state? It is because in wakefulness you are more aware than you are in the dreaming state. For instance, say your father has been dead for two years. While you are in the waking state, someone says your father has come to visit. Will you believe it? No, you won't believe it. If, on the other hand, you had this same experience in the dreaming state, you would believe it. So you are not as aware in the dreaming state.

But here the question can be raised, if awareness is not as full in the dreaming state as it is in the waking state, then why is the dreaming state said to be more subtle than the waking state? Surely, the waking state should be the subtlest because there is more awareness in that state.

The dreaming state is more subtle than the waking state because the awareness existing in the waking state, which is more full, is awareness of the differentiated state. In fact, the awareness existing in the waking state, or in the dreaming state or in the dreamless state, is awareness of differentiated perceptions. In these three states, undifferentiated perception does not exist. This is the nature of these three states.

If you meditate more and more, and expand your awareness in meditation, then initially you will enter *samādhi* through the dreaming state because the dreaming state is subtler than the waking state and you can maintain awareness more easily in that state. Initially, you never enter *samādhi* while in the waking state. You will always enter by way of the dreaming state. When your awareness is fully established, then you can also gain entry into *samādhi* while in the waking state.

And those yogis who do not have much capacity or ability to meditate enter *samādhi*, not in the dreaming state, but in sound sleep. If they continue meditating, then after some time they will get entry into *samādhi* in the dreaming state. And when their awareness is further strengthened and developed, they will gain entry to *samādhi* through the waking state. Once you enter *samādhi* through the waking state, that *samādhi* becomes the most firm. So this is the reason why, when that supreme knowledge of God consciousness is weakened by the lack of awareness, you enter the dreaming state.

When it is said that the supreme pure knowledge of God-consciousness, which is the expansion of knowledge of one's own self, is destroyed by the lack of awareness, the destruction being referred to here is not real destruction. Saying the supreme pure knowledge of God consciousness is destroyed means this supreme pure knowledge of God-consciousness subsides, it diminishes. And because of that lessening, the yogi enters the dreaming state and is thrown into the world of differentiated perception.

When, through meditating in continuity, your thought becomes ever more subtle, you will feel that you are about to go to sleep. Sleep comes for those who can not maintain awareness. Those who can maintain awareness do not fall asleep. They enter the gap, the junction of these two states of waking and dreaming. That junction is *turya*, the real state of being.

This is also said in *Mālinīvijaya Tantra:*

> *This state of God consciousness was not explained to Pārvatī by Lord Śiva until he was absolutely and wholeheartedly happy with her. It was at that time he explained to her the way of entering God consciousness. This is the reason why, even though your master has initiated you wholeheartedly, you still can not maintain awareness in that state. There must be ample satisfaction in the heart of your master first, before the entry into God-consciousness occurs.*
>
> (Mālinīvijaya Tantra)

The supreme path of reality was not explained to Pārvatī by Lord Śiva when he was not pleased with her. It was only when Lord Śiva was absolutely pleased with Pārvatī, his life partner, that he explained to her the reality of God consciousness. So the entry into God consciousness takes place only when your master is absolutely pleased with you.

Hence, the fruit of this entry into God consciousness comes after an utmost struggle. And even if that state of reality has come nearer to your awareness, even then you cannot maintain awareness there. It is very difficult to touch it. As soon as you want to touch it, you become unaware. You lose awareness. Your connection of awareness is severed at once. Kṣemarāja tells us that if this happens, you .must understand that your master was not really happy with you when he initiated you. Therefore, you must ask your master to initiate you only when he is completely happy with you. You must not pressure your master to initiate you. By using pressure, nothing can be accomplished. This is the teaching of Kṣemarāja. I don't necessarily agree with this point of view.

It is further stated in the *Mālinīvijaya Tantra*:

> *The yogī who does not maintain awareness at the time he achieves supreme yogic powers becomes detached from the awareness of God-consciousness. This yogi has diminished his power of moving forward and the obstacles of life toy with him.*
>
> (Mālinīvijaya Tantra)

At the point when a yogi attains supreme yogic powers, his awareness may be prevented from further achievement because of his being so filled with the enjoyment of these powers. For example, a yogī gains the power of flying in the air. If at that time, because he is overjoyed-so happy to have gained so muchhe becomes detached from the awareness of God-consciousness, then his awareness decreases and his power of going forward on the path is reduced. Having weakened his power of going forward, through the attainment of these yogic powers, all the obstacles of life play with him.

In *Spanda*, in this verse it is said:

> *The creative energy of Lord Śiva, becoming independent of that yogī who is lacking awareness, plays with him who now acts and experiences wakefulness and the dreaming state just like ordinary people.*
>
> (Spanda Kārikā 3.3)

This yogī lacks awareness. He does not maintain the full awareness of God-consciousness. Because of this, the creative energy of Lord Śiva, previously contingent on his maintaining awareness, becomes independent of him. This creative energy plays with him just like she does with ordinary people. In wakefulness he does what worldly people do and in the dreaming state he experiences what they experience. Now there is no difference between this yogi and the common person.

So no matter what happens, a yogi must maintain awareness in continuity. This is what we are being taught here.

This is said in *Mālinī Vijaya Tantra*:

> *Do not become attached to yogic powers, be detached from them.*
>
> (Mālinī Vijaya Tantra)

In *Spanda*, it is also said:

> *The one who is always completely aware to apprehend the essence of spanda in each and every movement of life quickly gains entry in God consciousness in the very state of wakefulness.*
>
> (Spanda Kārika 1.21)

So, beginning from the first sūtra of this chapter, *cittaṁ mantraḥ*, "the yogī's mind is mantra," *śāktopāya* is explained, which is filled with *mantra vīrya* and with *mudrā vīrya*.[24]

*That means (upāya), wherein one, by meditating only with thought, gains entry in God consciousness, through maintaining awareness on an object of perception which can not be uttered, is called śāktopāya.*

(Mālini Vijaya Tantra 2.22)

In *śāktopāya*, the object of meditation is not differentiated perception; it is an object of your own nature which you meditate on with thought. This meditation is not accomplished through the recitation of mantra. It is only accomplished with thought. You must maintain awareness of that object. This is the way of *śāktopāya*.

There are some yogīs who are treading on the path of *śāktopāya* who are unable to maintain awareness. For them, this last sūtra has been explained.

When this yogī's state of pure knowledge (*śuddha vidyā*) is destroyed by lack of awareness, he enters the dreaming state. At this point, his future is uncertain. God only knows what will happen to him. He has lost everything and from a yogic point of view, he is a pauper.

So now, to aid this yogi, the author will explain the means called *āṇavopāya* whereby he can learn how, in time, he will be able to maintain awareness and thereby reach and secure entry into *śāktopāya* and, in the end, gain entry into *śāmbhavopāya*.

This is the end of the Second Awakening.

24. See sūtras 1.22 and 2.5, for an explanation of mantra *vīrya* and *mudrā vīrya*.

# *Shrigurudev Vacanāmṛt*

## Tantraloka:

Lord Shiva is beyond love and hatred, or attachment and detachment, he is the same to all. He is just like the sun! witnessing everything.

When there is intense love for Lord Shiva you must know that there is shaktipata.

In Kashmir Shaivism love and devotion arises from God's grace, it does not rise from your good actions.

Renunciation does not direct you towards God-consciousness, actually, attachment diverts you towards God-consciousness. When there is love and attachment it will carry you there, not renunciation.

Actual renunciation is when you renounce your body consciousness and get mixed in God consciousness.

The grace of God is present at all times, in all places.

Real Yoga in Action means doing all actions while maintaining a breakless contemplation of God.

The Trika Philosophy is meant for any human being without restriction of caste, creed, or color. Its purpose is to enable you to rise from individuality to universality.

– ***Swami Lakshmanjoo***

# CONVERSATIONS WITH SWAMI LAKSHMANJOO

■ Alice Christensen

**Alice Christenten came all the way from Florida, USA, to Ishwar Ashram at Ishber, Srinagar to learn about Kashmir Shaivism at Ishwarswaroop Swami Lakshmanjoo's feet. The conversations that she had with the great Shaiva master provide many illuminating insights into his life as well as various aspects of Kashmir Shaiva philosophy and its praxis. We are grateful to Ms. Christensen for giving us the permission to use this material for the benefit of our readers.**

## SEVEN

## Subjects of the Upayas

**LAKSHMANJOO:** There is one interesting subject in Shaivism. And that is the theory of reflection. It is from *shambhavopaya* point of view. You know there are three *upayas*, three means. One is supreme, *shambhavopaya*, one is medium, *shaktopaya*, third is inferior, *anavopaya*. In *shambhavopaya*, there is this one subject, it is touched there. To feel this whole universe as a reflection in one's own consciousness. This is the reflection.

**ALICE:** Mirror.

**LAKSHMANJOO:** Yes, in the mirror of consciousness.

**ALICE:** Of one's own consciousness.

**LAKSHMANJOO:** Yes. In *shambhavopaya*, individuality and universality are not recognized separate. In *shaktopaya*, individuality and universality are touched separately. In *anavopaya*, they are recognized separately. But in *shambhavopaya*, they are not separated. So they say consciousness, one's own consciousness, there, it is not touched. Universal consciousness and individual consciousness are not two.

**ALICE:** No distinction.

**LAKSHMANJOO:** No distinction. Because individuality is universality, and universality is individuality. There is no difference between God and individual there, from that point of vision. When you perceive God, then you perceive God everywhere. There is no place for individual being to exist.

**ALICE:** Swamiji, please talk to us for a few minutes about Chapter Four in your book, The Secret Supreme, on the theory of reflection. It talks about what is reflected in the world, and how God-consciousness can reflect all things in the world. It says that a mirror will only reflect form, and it is only in supreme God-consciousness that all five senses are reflected at once.

**LAKSHMANJOO:** Abhinavagupta has given one example to make us understand what he means by that. Only one thing is reflected in that mirror, not all the five senses. All the five senses are reflected only in God-consciousness, the mirror of God-consciousness. Here is an example: a woman is newly married to her husband. In the presence of elders, she cannot talk to him, she cannot touch him, although she observes his image in the

mirror, secretly. She observes him in the mirror and nobody knows what she is doing within herself. She observes his image in the mirror and wants to touch it, wants to hug it. But after giving hug to this mirror, she cannot get satisfaction, because there is only form. Only the reflection of form is there, and not the reflection of touch. It is mirror outside. But in the mirror of God-consciousness, all the five senses are reflected.

Actually, this whole universe, which we see outwardly, is not existing there. For instance, take the flower. We see flower. This flower does not know that "I am seen by such and such person." It does not know. And this flower does not know when it is not seen, either. Only we know; my intellect knows that this is a flower, and this is a very beautiful flower. That beauty is not observed by the flower itself. It is observed by me. So, in this way, Abhinavagupta has proved that this whole world is residing inside God-consciousness.

**ALICE:** And that consciousness resides in human beings.

**LAKSHMANJOO:** Yes, everywhere. Consciousness is there in everyone; in each and every human being there is consciousness. And that consciousness is part of that universal consciousness. Universal consciousness is supposed to be real consciousness, that is God-consciousness. And individual consciousness is supposed to be limited.

**ALICE:** But the idea in Shaivism is that by practice you can achieve that vast consciousness ...

**LAKSHMANJOO:** Yes, yes. And then he realizes that "This whole universe is a reflection in my consciousness." But how is it reflected, with what is it reflected? there is no substance. If that substance were outside that consciousness, it would not exist. Nothing can exist outside consciousness. But there are some theories that say that when one bird is flying, they silently observe that flying. But it is flying in the ether, which is already reflected in my consciousness.

**ALICE:** So, this development of consciousness comes by a long series of thought ...

**LAKSHMANJOO:** From one-pointedness. There must be one pointedness, and one has to reside in this same thought, because everything is residing in God-consciousness. Nothing can remain outside it. It cannot exist, it won't stand. The life is God-consciousness. So that is it. God-consciousness is in the place of mirror, and this world is the reflection in that mirror. God-consciousness has taken the part of mirror. And in that mirror is the reflection of this whole universe which we observe. But, what is the place for the thing which gives this reflection? That does not exist. Because whatever we think, that thing is outside this mirror. Nothing can exist outside this mirror of God-consciousness. Whatever is existing is in God-consciousness. But how does it take place, this reflection? It is by *swatantrya*, that is, by the free will of Lord. By the free will of this mirror.

For instance, this is my face, there is a mirror. In this mirror my face is reflected. I am outside that mirror. But this is not a correct position in this story of reflection. Because the position of the mirror is God-consciousness himself, God-consciousness has taken the part of the mirror, and the world which is observed is residing in God-consciousness.

And how has it appeared in that mirror? It has appeared through the free will of that mirror the reflection in that mirror. The reflection in the mirror of God-consciousness has appeared through the free will of this mirror. There is no outside element which would give this reflection. Because the outside element cannot exist without embracing God-consciousness.

**ALICE:** That's the principle behind it all.

**LAKSHMANJOO:** Yes. Everything—whatever is existing is in God-consciousness. That we have to meditate on. And as long as this meditation is prolonged successfully, we will become one with God. We are liberated. You will feel that "This whole universe is in me."

**ALICE:** So, although one may feel separate, torn in their lives and separate, away from it...

**LAKSHMANJOO:** But that is only because of ignorance.

**ALICE:** It's not really true, is it?

**LAKSHMANJOO:** It's not.

**ALICE:** But a person has to find out how not to make that true.

**LAKSHMANJOO:** Because it would be really true, this torture in which we are caught. Sometimes we are caught in some torture or sad position. As long as we tolerate it, we keep it. When we don't tolerate, we throw it, shatter this body, and come out. So it is in our power to leave that torture and enter in another body.

**ALICE:** You know, Swamiji, in the religious outlook of the western world, the person is supposed to stay with the torture. They're supposed to endure the torture.

**LAKSHMANJOO:** That is good. That is our Shaivism.

**ALICE:** And that is supposed to then show them the way to God. This isn't what you just said.

**LAKSHMANJOO:** As long as we tolerate this torture, well and good. As long as we don't tolerate, we throw this body aside and come out from it.

**ALICE:** So it's our choice.

**LAKSHMANJOO:** Our choice. In the end it is our choice. Because until then we don't like to throw it. Now you are strong and you want to live. You say, "No, I am going to live."

**ALICE:** Yes, right.
**LAKSHMANJOO:** I too was like that.
**ALICE:** Swamiji, it says in your book that the theory of reflection is meant for advanced Yogis, to teach them how to be aware in daily activities. In other words, you are saying that supreme consciousness lies within them.
**LAKSHMANJOO:** Yes. Awareness we have to maintain when we rise from individuality to universal. Universal being is also in this body, and individuality is vividly felt there in the cycle of ignorance. In the cycle of ignorance individuality is felt, and universality remains in the background. Then through conducting this continuous awareness, individuality subsides and universality comes into the picture. Once universality has come into the picture ...
**ALICE:** Everything has changed. Because there's no more septrateness ...
**LAKSHMANJOO:** Because there's not the slightest difference between you and God. You are God.
**ALICE:** So, ignorance would be not knowing that such a consciousness exists.
**LAKSHMANJOO:** That's why we have to maintain awareness.
**ALICE:** And by maintaining awareness you could get over that feeling. How many years has it taken you to think about this, Swamiji?
**LAKSHMANJOO:** Me? It took me because I was not advanced ...
**ALICE:** Not advanced? What are you talking about?
**LAKSHMANJOO:** [laughter] It took me six years.
**ALICE:** Six years. Is this when your Master was alive?
**LAKSHMANJOO:** Yes. Master was alive. I thank him, I thank him.
**ALICE:** And for six years you thought about this. Is this theory written about clearly in Abhinavagupta's work?
**LAKSHMAN.JOO:** The theory of *pratibimbavadah*, *Pratibimbavadah* means reflection, not the producer of the reflection. There is no producer of the reflection, no element existing which produces reflection. There is only one mirror, that is God-consciousness. That is reflection, that is God.
**ALICE:** So if we think we're seeing ourselves in the mirror, we are mistaken?
**LAKSHMANJOO:** If you look in the mirror, you are mistaken. You are already in the mirror, in the mirror of God-consciousness. We are already in the mirror of God-consciousness.
**ALICE:** So, if I look in the mirror and I think I'm just now seeingit's a mistake.
**LAKSHMANJOO:** That is ignorance. That keeps us away from that. This is this theory of reflection. It's wonderful.
**LAKSHMANJOO:** So these two subjects regarding the supreme means, *shambhavopaya* the theory of reflection and the theory of alphabets —have already been explained.

Now, the third subject which we are going to explain is *mantra veerya, paraamarsha udayakrama*, the rise of *paraamarsha*, the rise of supreme mantra, the rise of God-consciousness, the rise of I-consciousness; in other words, the rise of universal consciousness. Only the *shambhavopaya sadhak* can experience this third state.

This oneness of all mantras cannot be achieved until all mantras are united in *shivabhava*, the state of subjectivity, and *narabhava*, the state of objectivity, also. It means that the *shambhava sadhak* has to experience objectively this this-ness already dissolved in and merged in subjectivity, I-ness. So there is only the kingdom of subjectivity experienced, and the kingdom of objectivity is discarded, as some Vedantists do. *Ahamparama* paramarsha, I-consciousness, has no room to exist. I-consciousness will exist only when I-consciousness is merged in this-consciousness. And this-consciousness is merged in I-consciousness where there remains no distinction of I-consciousness (subjectivity) and this-consciousness (objectivity).

In other words, this state of supreme I-consciousness is found where supreme Divine Mother merges without least distinction in the state of Supreme Father. It won't be out of place to mention here that this whole universe is the residence of Supreme Mother, and the source of this whole universe is the residence of Supreme Father. In other words, these two divine beings, Father and Mother, are the production of question and answer. For instance, when there is curiosity to see something, feel something, touch something, or hear or think something, this is the state where Divine Mother is residing. And when there is no curiosity like this, this is the state of Supreme Father. And this is the state where Bhairava Shiva is residing.

Now we will explain some subjects which are dealt with in the medium means, *shaktopaya*. The first subject is purification of thought. Purification of thought is conducted on some one particular pure thought. For instance, take one thought: "I am Shiva." You have to concentrate on this thought in continuity with great awareness. Ordinarily if you take this thought in practice, "I am Shiva, I am Shiva, I am Shiva," then another thought will arise automatically, if you are not in full awareness. And what would be that thought? Perhaps: "Shiva is residing in Kailasa, Kailnsa Mountain." There: "Kailasa mountain is a great, great mountain, consisting of rocks, consisting of so many things." And then another thought will come --"There are rocks," and "rocks, rocks" will come.

Then Shiva will be ignored; the thought "I am Shiva" will be ignored, and "rocks" will take place in this association of thought. And then there will be another associating journey on this thought; it will go to "stones." Then "stones, stones" will predominate. After that, "Stones are utilized in constructing house"; "in constructing house there are masons, carpenters."

You now see how you had begun from this point thinking "I am Shiva" and you have reached to the construction of a house. This should not happen. This way is not purification of thought. Only "I am Shiva, I am Shiva, I am Shiva." You must reside only in this one thought and never let it go to another associated thought. Because if you let it go, then it will come to construction in the end, or something else, some other nonsense. So this should not happen to *shaktasadhak. Shaktasadhak* has to persist on this one first thought. "I am Shiva, I am Shiva." Persist on this. "I am Shiva." Don't let it go to any other associated thought.

This is called *vikalpa samskara*, purification of thought. When *shaktasadhak* masters on this process, this thought process, he is said to be a complete master on *shaktopaya* because he can conduct this thought in one-pointedness throughout without getting it associated with a chain of other associated thoughts.

Another subject in connection with *shaktopaya* is spiritual logic. In this spiritual logic, the *sadhak* of *shaktopaya* discriminates and finds in the end that all limbs of Yoga are discarded. There are six limbs in Shaivism: *Pranayama, dhyana* (contemplation), *pratyahara* (withdrawal of thoughts from five senses), *dharana* (one-pointedness), *samadhi*, and discrimination.

For *shaktasadhak*, only discrimination is adopted. The other five limbs of Yogas are discarded. Only discrimination is there. He has to discriminate between what is reality and what is not reality. Reality he finds in his own nature of God-consciousness, and unreality he finds in negation of this. He does not negate the existence of the universe. The universe is only the expansion of his God-consciousness. So he has to discard only a sense of God-consciousness, and own the state of God-consciousness. This is logic, discrimination, spiritual discrimination. And it is done and adopted and owned by the *shaktasadhak*.

There is another subject, next to discrimination, next to this spiritual logic. And that is, that all these worships, all these rituals are discarded. Only worship of God-consciousness is adopted.

There are many more subjects regarding the conduct in *shaktopaya*, medium means. But I don't think it is necessary to mention them here, because by these three one can reside in and master *shaktopaya*.

In *anuvopayu* there are also some subjects which are conducted. First is *buddhidhyana*, intellectual meditation. And this is the supreme chief subject which is dealt with in that inferior means, *anavopaya. Anavopaya* is that kind of means which is adopted and practiced by that person who has not so much capacity of maintaining full awareness of his own consciousness.

For him this chief means is put forth, and that chief means is *buddhidhyana*, intellectual meditation. In this intellectual meditation you have to see that God is residing in your own heart. Put your mind there. When you put your mind there, you see that God is there residing in your heart and there is a lotus, just like banana lotus, and in the center of that banana lotus God is residing. Go on concentrating on that point without any break, without any interruption. And you will find that consciousness of God will rise in a flash and you feel that state of *sat, chit* and *anand*. And that *sat, chit*, and *anand* will shine in your own consciousness. There won't be rise of breath. Breathing movement stops altogether and you find the flash of consciousness within your own self. This is the state which comes forth by adoption of this intellectual meditation.

After adopting this intellectual meditation, the Yogi experiences six states of *ananda*, that is: first, *niranand; paranand* is next, *mahanand* is third, *brahmanand* is fourth, *chidanand* is fifth, and *janadanand* is the sixth.

In *niranand* he feels just disconnection and absence of dualistic state of life, and his consciousness is centered in his own nature. This state of a being is called *niranand*. After that *niranand*, another state is experienced. That is *parmanand. Paranand* is where he feels the breathing movement at its end. He does not breathe then. When this breathing process also stops, this is *paranand*. After that stoppage of breath, he gets entry in God-consciousness; that is *mahanand*, supreme *mahanand*. And he experiences greater pleasure, greater joy, greater ecstasy there of God -consciousness. After that he moves to *brahmanand. Brahmanand* is another state where he finds God-consciousness residing in his own nature and in its fullness. After that he steps in another state of God-consciousness, that is *chidanand*, where *sat, chit*, and *ananda* are shining in fullness. After experiencing this *chidananda* he moves out in the activity of the world. And in the activity of the world he feels God-consciousness everywhere shine—in working, in talking, in moving, and in doing all activities of the world he feels the pleasure of joy and ecstasy of God-consciousness everywhere at the moment. Not only in *samadhi* but in the outside world also. This is the state which is called *jagadananda*. Universal consciousness.

[To be continued...]

# Kshemaraja's
# Parapraveshika
## *Entrance into the Supreme Reality*
### Revealed by Swami Lakshmanjoo
**(Transcript of Swami Lakshmanjoo's discourses)**

**Disk 1 (00.00) start**

Swamiji: *Pārapraveśika* means the thing that makes you enter in supreme.
John: So *Parā* mean highest……
Swamiji: Highest….
John: …. Highest push.
Swamiji: …*parāveśikā*.
John: *Prāveśikā* means literally, push or what?
Swamiji: That which gives you push in that.

Disk 1 (00.28)

*viśātmikāṁ taduttīrṇāṁ hṛidayaṁ parameśituḥ/*
*parādiśaktirūpeṇa shpurantīṁ saṁvidaṁ namaḥ//*

I bow to that consciousness which shines in threefold ways of its energies, *parā*, *parāparā* and *aparā-parā* energy, *parāparā* energy and *aparā* energy. *Parā* energy is that energy which is beyond limitation, i.e. monistic energy-advaita. Parāparā energy is advaita and dvaita-[monistic-cum-dualistic] both combined. And aparā energy is only dvaita [dualistic]. That is subjective consciousness, cognitive consciousness and objective consciousness. And that consciousness which shines in all these three ways—in subjective consciousness, in cognitive consciousness and in objective consciousness—I bow to that consciousness, which is the heart of Lord Śiva, *hṛidayaṁ parameśituḥ*. That consciousness is the heart of Lord Śiva, and that consciousness is one with universe, [and] above universe both. That is all.

Now the essence.

Disk 1 (02:06)

*iha khalu parameśvaraḥ prakāśātmā,*

In this world of philosophy, in this world of Shaivite philosophy, it is admitted that Lord Śiva is *prakāśātmā*, it is filled with light, it is only light, embodiment of light. And that light is not light just like the light of the sun or moon or fire, it is some other light. Because…..

*prakaśāśca vimarśa svabhāvaḥ,*

…..it is light with consciousness. And that light with consciousness is the nature of Lord Śiva, is the nature of that supreme consciousness-*vimarśa*, i.e. light with consciousness.

What is consciousness?

Consciousness is ……

Disk 1 (03.12)

*vimarśo nāma viśvākāreṇa viśvaprakāśena*
*viśvasaṁharaṇena ca akṛitrimāham iti visphuraṇam*

The consciousness of light is not only consciousness, pure consciousness. It is just to understand t hat, "I am the creator of everything, I am the protector of everything, and I am the destroyer of everything," just to know that is consciousness.

"I am creator, I am protector and I am destroyer."

If this consciousness would not have existed ….

*yadi nirvimarśaḥ syāt anīśvaro jaḍaśca prasajyeta/*

…if this consciousness would not be attached with that light of consciousness, *anīśvaro jaḍaśca prasajyeta*, then we would have to admit that the light of sun is also Lord Śiva and the light of fire is also Lord Śiva, but that is not.

*eṣa eva ca vimarśaḥ—cit, caitanyaṁ*
*svarasoditāparāvāk,*
*svātantryaṁ, paramātmano mukhyamaiśvaryaṁ,*
*kartṛitvaṁ, sphurattā, sāro, hṛidayaṁ, spandaḥ*
*ityadiśabdai rāgameṣūdghoṣyate,* (Not Recited.)

And this *Vimarśa*—this consciousness, is

nominated in various names. It is called cit-consciousness; *caitanyam, caitanyam* means the strength of consciousness; *svarasoditā parāvāk* and supreme word is another name of that; *svātantrayam*-perfect independence; *paramātmano mukhyam aiśvaryaṁ*-the predominant glory of supreme Śiva is its name; *kartṛitvam* power of acting; *sphurattā*-power of existing; *sāra*-complete essence of everything; *hṛidayam*-heart, universal heart; *spanda* and movement, universal movement. These are names which are attributed to this consciousness in *tantras*.

Disk 1 (05:27)

*eta eva akṛitrimāhamiti satattvaḥ*
*svayaṁprakāśarūpaḥ parameśvaraḥ pārameśvaryā*
*śaktyā śivādi dharaṇyanta-jagadatmanā sphurati*
*prakāśate ca* /

In this way, this reality of Lord Śiva which is filled with *akṛitrima*—un-artificial I, un-artificial I consciousness .....

[This is] not adjusted I-consciousness. We have adjusted I consciousness. He has un-artificial I consciousness. There is difference between adjusted consciousness and un-artificial consciousness. Adjusted consciousness is just when this I-consciousness is attributed to your body, to your mind, to your intellect and to your ego. If consciousness is attributed to that, that is adjusted consciousness, or artificial consciousness. Natural consciousness is which is attributed to soul, which is attributed to reality of self, all-consciousness.

...and [with] that un-artificial consciousness, embodiment of consciousness, which is Śiva, he creates all the thirty-six elements, *śivādi dharaṇyanta*, right from Śiva to earth. All these thirty-six elements are created by that consciousness. They are not only created, they shine in that consciousness also.

So his creation is not outside his nature, his creation is existing in his own Self. He has created this whole universe not outside his consciousness, [it is] in the cycle of his consciousness. So everything whatever exists in this world is residing in that consciousness. It is created in his consciousness. It is not created as you create a child, outside. It is created in your own nature. That way the creation of his universe takes place .... do you understand?

Disk 1 (08:14)

*etadevāsya jagataḥ kartṛitvamajaḍatvaṁ ca,*

This is the creative energy which is attributed to Lord Śiva. This is the creative energy, this way you must understand, this is the creative energy. Creative energy is not that energy of Lord Śiva which creates universe outside his consciousness, as we create outside our consciousness.

And *ajaḍatvaṁ ca*, it is *ajaḍabhāva. Ajaḍa bhāva* is, it is not *jaḍa*.

*Jaḍa* is .......

John: Insentient.

Swamiji: ....insentient, not sentient

*jagataḥ kāryatvamapi etadadhīnaprakāśatvameva,*

**When this universe is created in his own consciousness, after it is being created it is dependent to that consciousness. It is always dependent to that consciousness. It cannot move half an inch outside that consciousness. It exists only when it is residing in his consciousness.**

*evaṁbhūtam jagat*

**This way, this world is created.**

*prakāśarūpāt kartur maheśvarādabhinnameva*

**And you must understand that this universe which is created by the Lord of consciousness is** *abhinnam eva*, **is one with that creator who is all light, all** *prakāśa*.... *prakāśa* **is with** *vimarśa*.

*bhinnavedyatve*

**If this universe which was created, if this universe would remain outside this consciousness...**

Disk 1 (10:10)

*aprakāśamānatvena prakāśānāyogāt na kiṁcit syāt*

**...then it would not appear to anybody. If it is created outside consciousness.**

**For instance-just for example-a son born from** *vandhyā* **...you know** *vandhyā*?

**Who does not ...**

John: **A barren woman.**

Kamala: **Barren woman.**

Swamiji: ...the barren woman.

Son of barren woman and milk of a bird ... is it existing?

It is not existing. But if we go in the depth of this understanding, that too also is existing in consciousness 'milk of bird', as long as it is residing in our *saṁkalpa*-in our thought.

Denise: We can imagine it.

Swamiji: When it is in imagination it is existing in consciousness. He means that whole universe is not outside consciousness.

This is also inside consciousness... what?

Devotees: Milk of a bird.

Swamiji: Milk of bird is also existing inside consciousness, inside our own consciousness. In this way this universe is one with that consciousness. So nothing would exist if it would have remained separated from that consciousness.

Disk 1 (11:55)

*anena ça jagatā asya bhagavataḥ prakāśātmakaṁ*
*rūpaṁ na kadācit tirodhīyate,*

This nature of consciousness of Lord Śiva is not subsided. So this way, the nature of consciousness of Lord Śiva is not subsided by the world which is created; it can't subside the nature of consciousness. On the contrary, it will give rise to the nature of consciousness... What?

The existence of world. If world is created, this created world cannot subside nature of consciousness, it cannot.

Because ...

Disk 1 (12:43 )

*etatprkāśanena pratiṣṭhāṁ labdhvā*
*prakāśamānamidaṁ jagat ātmanaḥ prāṇabhūtaṁ*
*kathaṁ niroddhuṁ śaknuyāt,*

...*etat prakāśanena pratiṣṭhāṁ labdhvā*, the world is existing on the surface of consciousness. If the world is existing on the surface of consciousness how can this would subside, or cover, or conceal the nature of consciousness?

Do you understand?

It is very easy.

*etat prakāśanena pratiṣṭhāṁ labdhvā*, he has got life from this consciousness, this world has got, [has] attained life from consciousness-*prakāśamānamidaṁ jagat* so this whole universe is filled with consciousness, filled with the light of consciousness. *Atmanaḥ prāṇabhūtam* so this life of Lord Śiva, this consciousness is life of universe.

*Kathaṁ niroddhuṁ śaknuyāt* how can he conceal his life ... its life? How can this universe conceal its life? Which is the life of universe?

John: Lord Śiva's consciousness.

Swamiji: Consciousness, yes.

Disk 1 (14.23)

*ataścāsya vastunaḥ sādhakamidaṁ bādhakamidaṁ*
*pramāṇamityasaṁdhānātmaka sādhakabadhaka.*
*pramātṛrūpatayā cāsya sadbhāvaḥ,*

So, this is easily understandable that *asya vastunaḥ sādhakamidaṁ bādhakamidaṁ pramāṇam*, i.e. this proof can not prove the non-existence of consciousness; this proof can prove the non-existence of consciousness; this way saying also does not exist, cannot exist without consciousness.

If you say God is not existing at all, who says God is not existing at all?

God says God is not existing! So God is existing, God is existing in proving that...

John: God doesn't exit.

Swamiji: ...God doesn't exist. If you prove that God does not exist... how can you prove? You can prove through the existence of God. You can prove, disproving God you can only do by ...

Stephanie: ...proving his existence.

Swamiji: Yes, as long as he is existing. If he does not exist you cannot disprove or prove.

Disk 1 (15:48)

*Anusaṁdhānātmakasādhaka*
*bādhakapramātṛrūpatayā*

Because that person who disagrees with, or disproves...

Disprove is correct?

Devotee: Yes.

Swamiji: ... the person who disproves the existence of Lord Śiva ... who is the disprover?

Lord Śiva. So he is already proved, by disproving he is also proved.

So…

Disk 1 (16:18)

*tatsadhāve kiṁ pramāṇam?*

You must understand it by your own understanding. You can understand it very easily, i.e. how his existence is shining everywhere in disagreement and in agreement. If you put disagreement for Lord Śiva he is shining still. He is shining there also.

Disk 1(16:51)

*tādṛiksvabhāve kiṁ pramāṇam? iti prasṭtarūpatayā ca pūrvasiddhasya maheśvarasya svayaṁiprakāsatvaṁ saruasya svasaṁvedanasiddham /*

So if you ask anybody how can Lord Śiva exist; if you ask anybody how can Lord Śiva exist; if you ask anybody to prove the existence of Lord Śiva, it is already proved by his asking. If somebody asks how can you prove the existence of Lord Śiva, who is speaking, who is asking?

The person who is asking is Lord Śiva. So he is existing before that.

Disk 1 (17:38)

*kiṁ ca pramāṇamapi yamāśritya pramāṇaṁ bhavati tasya pramāṇasya todadhīnaśarīraprāṇa nīlasukhādivedyaṁ cātiśasyya sadā bhāsamānasya vedakaikarūpasya sarvapramitibhājaḥ siddhau abhinavārthaprakāśasya pramāṇavarākasya kaścopayogaḥ /*

So there is no place for proof; proof has no place there- any proof. Proof has no place for his existence. For proving his existence proof has no place … do you understand?

Proof, which you…

John: Logic, you could say logic.

Swamiji: …if you give proof, if you give proof for his non-existence, "he is not existing. I will prove it!" The one who proves that, "he is not existing", this logic has no place for this there, to exist.

John: Because the prover himself…

Swamiji: Because the prover…

Denise: Is the proof.

Swamiji: …prover is the being who is already there. Because, *tadadhīnaśarīraprāṇanīlasukhādi vedyaṁ cātiśayya sadā bhāsamānasya Nīlasukhādī, nīla* means internal objective world-all those things which are existing in outside objective world.

What is outside objective world?

John: Forms, colours

Swamiji: Forms, colours, these …

Ernie: Space, time.

Swamiji: …pot, specks, everything.

And internal objective world… what is internal objective world?

Pain, pleasure, grief, it is internal; it is not seen by any other person except where there is grief. You have got grief, I cannot understand it, I cannot see, I cannot understand your pleasures, sadness, joy, happiness. But I can understand your objects, external objects. So there are external objects, and internal objects. External objects are those existing outside which are perceived by everybody. Internal objects are perceived by individuals only.

Your internal object, [or] Viresh's internal object is not perceived by any person except Viresh. And your internal object is perceived by you only. Your internal object cannot be perceived by me. You don't know what is in my mind, what world is in may mind, in which world I move.

And these [are] two classes of objects.

And then body, the gross body and subtle body. Subtle body is that which is moving in dreaming state and subtlest body which is moving in dreamless state. All these three bodies along with external objects and internal objects are dependent to that consciousness. If consciousness would not be there these things would not exist.

So, *vedakaika rūpasya* and that consciousness is just knower of all these substances, all these objects, i.e. internal objects, external objects and this would of gross body, world of subtle body and world of subtlest body he witnesses all these. And to prove that is just nonsense, because it is already proved.

*Abhinavārthaprakāśasya pramāṇavarākasya kaścopayogaḥ* this is *pramāṇa*-proof, which is *abhinavārtha*, proof is only put only for that which is not known before hand and which is known now.

Proof is meant for that, that thing. But to put proof for that thing which is already there, which is already existing, which was already existing before the existence of proof. So proof has no place for that being.

### Disk 1 (22:47)

*evaṁ ca śabdarāśimayapūrṇāhantāparāmarśasāratvāt paramaśiva eva ṣaṭtriṁśattattvātmakaḥ prapañcaḥ /*

*ṣaṭtriṁśattattvāni ca, 1. Śiva, 2. Śakti, 3. sadāśiva, 4. iśvara, 5. śuddhavidyā, 6. māyā, 7. kalā, 8. vidyā, 9. raga, 10. kāla, 11. niyati, 12. puruṣa, 13. prakṛitī, 14. buddhi, 15. ahaṁkāra, 16. manaḥ 17. śrotra, 18. tvak, 19. cakṣu, 20. jihvā, 21. ghrāṇa, 22. vāk, 23. pāṇi, 24. pāda, 25. pāyu, 26. upastha, 27. śabda, 28. sparśa, 29. rūpa, 30. rasa, 31. gandha, 32. ākāśa, 33. vāyu, 34. vahni, 35. salila, 36. bhūmayaḥ, ityetāni /*

In this way *pūrṇāhantā*—complete I-consciousness-is filled there, in that supreme consciousness of Lord Śiva. Complete I-consciousness is there and *śabdarāśimaya* which is filled with all sounds, all sounds, all words, all sentences, everything is existing there in that I-consciousness.

So, *parāmarśasāratvāt Paramaśiva eva*—so *Paramaśiva* is *ṣaṭtriṁśattattvātmakaḥ prapañcaḥ Paramśiva* is expanded in the cycle of thirty-six elements. Lord Śiva is expanded in the cycle of all these thirty-six elements. And these thirty-six elements are Śiva, *śakṭi, sadāśiva, īśvara, śuddhavidyā, māyā*...

Śiva is first, *śakti* is second, *sadāśiva* is third, fourth is *īśvara*, these are elements *śuddhavidyā*-pure knowledge.

...*māyā*—ignorance, *kalā* is limited active energy, *vidyā*—limited energy of knowledge, raga—attachment, *kāla*—limitation of time, *niyati*-limitation of being situated in a particular place, as my *niyati* is just Ishber, not California, not San Jose, not anywhere else.

Ernie: Space.

Swamiji: Yes. That is limitation, that is *niyati*. *Pūruṣa* is limited soul, *prakṛitī* is its nature, *buddhi* is intellect, *ahaṁkāra* is ego, *mana* is mind, *śrotra* is ear, *tvak* is skin, *cakṣu* is eyes, *jihvā* is tongue, *ghrāṇa* is nose, *vāk* is sound, *pāṇi* is hand, *pāda* is feet, *pāyu* is where from you...

Stephanie: Stools.

Denise: And urine.

Swamiji: Yes ... not urine, stools. *Upastha* is from the organ you urate. *Śabda* is sound, *sparśa* is touch, *rūpa* is form, *rasa* is taste, *gandha* is smell, *ākāśa* is ether, *vāyu* is wind, *vahni* is fire, *salila* is water, *bhūmayaḥ* is earth. These are thirty-six elements which are created in the nature of Lord Śiva.

### Dist 1 (26:07)

*athaiṣāṁ lakṣaṇāni /*

*tatra śivatattvaṁ nāma icchā jñānakriyātmakakevala pūrṇānandasvabhāva kevala pūrṇānandasvabhāvaḥ rūpaḥ paramaśiva eva /*

Now we will explain these thirty-six elements here.

*Tatra śivatattvaṁ nāma* first is Śiva *tativa*, the element of Śiva. Śiva *tattva* is *icchājñānakriyātmaka*, where there is will, knowledge and action, i.e. filled with will, knowledge and action. *Kevala pūrṇa ānanda svabhāva*, and filled with ecstasy, his action is filled with ecstasy. And this is the element which is called *Paramaśiva*.

### Disk 1 (26:58)

*asya jagat sraṣṭumicchāṁ parigṛhītavataḥ parameśvarasya prathamaspanda evecchā śaktitattvam apratihata icchatvāt/*

And this *Parameśvara*, when he wills to create the universe which is existing in his nature, this whole universe, when he wills to create that nature which is existing in his nature outside, outside his nature in his own nature. Because outside world is not separate from his inner consciousness. Whenever he desires, wills to create this universe.

And *parameśvarasya prathamaspanda eva icchā* and this first start of movement to create this universe is *śakti*, is the element of *śakti*, the first start of will. And *apratihata icchatvāt* that will you must know, it is will of Lord Śiva, and this will [*icchā*] will stand.

For instance you have got will, you want to shoot anybody, you have got this will, [but] it does not stand, you cannot shoot. But the will of Lord Śiva stands, it will, it will work, it works. This the meaning of

*apratihatecchatvāt*, his will is *apratihata*, it is not …
John: Encumbered, it's not limited by anything, anybody …
Śwamiji: No it is not …
Ernie: Opposed.
Swamiji: …opposed, there is no opposition of his will. When he wills to create the universe, universe must come out.

**Disk 1 (28:58)**

*sadevāṅkurāyamāṇamidaṁ jagat*
*svātmanāhantayācchādya sthitam rūpaṁ*
*sadāśivatattvam.*

*Sat eva āṅkurāyamāṇamidaṁ*, but this universe which comes out from his nature is existing already in his nature. *Aṅkurāyamāṇam idam jagat*—when it begins to get sprout, when this universe begins to get its sprout outside *svātmanā ahantayācchādya*, but that sprout is covered by supreme I-consciousness of Lord Śiva. I- consciousness is not ignored there in the formation of sprout, sprouting of this universe.
John: I- consciousness is predominant.
Swamiji: Predominant there. *Sadāśiva tattvam* this is the element of *sadāśiva*. This *sadāśiva* element is when he perceives that "I am universe".

"I have created universe", not this. "I am universe", this is *sadāśiva*.

**Disk 1 (30:05)**

*aṅkuritaṁ jagadahantayā vṛtya sthitamīśvaratattvam,*

When it is already sprouted, when it has created sprout in its fullness—*aṅkuritaṁ* - this universe which is to be created, it has got its sprout in fullness, but still it is covered with I- consciousness of Lord Śiva. This is the element of *īśvara*.

**Disk 1 (30:35)**

*ahantedantayour aikyapratipattiḥ śuddhavidyā,*

When it is already sprouted, when it has created sprout in its fullness *aṅkuritaṁ*- this universe which is to be created, it has got its sprout in fullness, but still it is covered with I-consciousness of Lord Śiva. This is the element of *īśvara*.

**Disk 1 (30:35)**

*ahantedantayour aikyapratipattiḥ śuddhavidyā*

When this universe is created, and he sees that this created universe is not separate from myself, this created universe is not separated from myself, he feels the existence of his nature in the universe, in this outside universe this is this element of *śuddhavidyā*. So you must note the difference of these three states; *sadāśiva, īśvara* and *śuddhavidyā*. *Sadāśiva* is, it is to just to get sprout, sprout has not taken place yet, but it is going to take place. This is the state of *sadāśiva*. It has taken place, it is *īśvara*. It has taken place and it has bloomed in ones own nature, it is *śuddhavidyā*.

John: Can you explain the words that they use with this. The first one you said was *aham idam*.
Swamiji: *Aham idam* is *sadāśiva*. *Idam aham* is *īśvara*.
John: And *idam idam-aham aham* is *[śuddhavidyā]*. Can you explain those. Your explained the first one, *aham idam* is.
Swamiji: "I am this universe", [*sadāśiva* state]. "This universe is not separate from myself," this is the perception of experience of the state of *īśvara*. "I am this universe, I am this universe," this is the experiment [experience] in the *sadāśiva*. "This universe is not separated from myself," this is experiment .[experience,]…
John: *Īśvara tattva*.
Swamiji: …in *īśvara tattva*. "Actually this universe is not separated from me," this is the experiment [experience] in the state of *śuddhavidyā*.
John: So the universe has more predominance in…
Swamiji: In *śuddhavidyā*, yes.
John: …its own self, in *śuddhavidyā* than in *īśvara*.
Swamiji: You are Shaivite, you have become Shaivite.

**Disk 1 (32:50)**

*Svasvarūpeṣu bhāveṣu bhedaprathā māyā,*

When you perceive, though, "no this universe, you must shun this universe, it is only illusion, it is only filled with pain, pleasure and all these tortures and everything, you must wind up, you must discard this," this kind of perception is called *māyā*, this is *māyā*. When you think this universe separated from

your own nature, this is *māyā*, this is just illusion-ignorance.

### Disk 1 (33:33)

*yadā tu parameśvaraḥ pārameśvaryā māyāśaktyā svarūpaṁ ghūhayitvā saṁkucitagrāhakata aśnute tadā puruṣasaṁjñaḥ,*

When Lord Śiva by his own free energy of *svātantrya śakti, he* envelopes his own nature by his ignorance. He envelopes ...

You know envelope?

John: Covers himself.

Swamiji: ...covers himself by ignorance, and *saṁkucita grāhakatam aśnute* and becomes a limited soul, and limited being. And in each and every way he acts limitedly.

"Oh this is my enemy! ...this is truth, this is not true. ..this is good, this is bad," all these things when they appear to him-this is ignorance. When everything appears divine to you then you are Śiva. When everything appears opposite, in contradiction, you are gone, there is no hope for you. But still there is hope, you can wind up, you can discard this, this state.

Then he is considered, then Lord Śiva is nominated as *purūśa*-individual; he is nominated as individual being.

### Disk 1 (35:09)

*ayameva māyāmohitaḥ karmabandhanaḥ saṁsārī,*

This individual is called *māyāmohitaḥ*, illuded by his *māyā*, illuded [deluded] by his ignorance, *karma bandhanaḥ* attached to his actions in his own way. *Saṁsārī* and he roams in this world in the cycle of repeated births and deaths, he becomes *jīva* [limited being]. There is no hope for him to rise. Only when he likes to, i.e. when he likes to rise he can rise.

### Disk 1 (35:52)

*parameśvaradabhinno 'pi asya mohaḥ parameśvarasya na bhavet -*

If at that stage also, he is one with Lord Śiva, but he has got ignorance, he does not know that he is Lord Śiva. This is the problem in him. .: what is the problem?

Denise: He's Lord Śiva but doesn't know it.

Swamiji: He doesn't know he is Lord Śiva although he is Lord Śiva—he doesn't know that he is Lord Siva. He has got *moha; moha* means ignorance. *Parameśvarasya na* this kind of ignorance is not possible to Śiva, although Siva creates this whole universe and he does everything, all good and bad, he has not *moha*, he has not ignorance. He does not think that he is separated from his own nature.

### Disk 1 (36:43)

*indrajālamiva aindrajālikasya svecchayā sampāditabhrānteḥ,*

For instance when you go to magician—first class magician, topmost magician—he creates toffee for you, he creates toffee for you. You give him palm full of dust, palm full of earth in his hand, he will close his first and do his own magic and you will see his hand filled with toffees. But he cannot see toffees, he himself cannot see toffees.

He will ask you, "are these toffees?" You will say, "yes these are toffees." But he cannot see, he will see only dust. He will see only earth himself. Himself he knows it is earth. For you it is toffee.

Denise: Can you eat them, and they will be toffee?

Swamiji: You can eat then.

Denise: He can't eat them?

Swamiji: He can't eat them, because he knows it is only earth.

It is how this universe is created. This universe is bondage for him and it is nothing to him...Nothing to whom?

Devotee's: Lord Śiva.

Swamiji: Nothing to Lord Śiva.

And bondage to whom?

Denise: The magician.

Swamiji: No! ...magician is Lord Śiva, magician is Lord Śiva.

Devotee's: (Laughter...!)

Swamiji: Magician is Lord Śiva, he has done magic.

Ernie: And so it's bondage for the *purūṣa*.

Swamiji: *Purūṣa*, who enjoys this toffee for nothing. It is not toffee, it is only earth. He says there is toffee, there is sweetness also to him.

Ernie: This *sadāśiva* and those three Śivas above *māyā* ...

Swamiji: Above *māyā*.

Ernie: ...is that in Vedanta?
Swamiji: Huh?
Ernie: Does Vedanta have?
Swamiji: No Vedanta has only *purūsa*.
Ernie: Only *puruṣa*?
Swamiji: They believe only in *puruṣa*, awakened *puruṣa* and not awakened *puruṣa*, that is all.
Ernie: And Buddhism?
Swamiji: There are twenty-six [25] elements.
In Buddhism there is only knowledge, flux of knowledge. This is the difference. They think only there is flux of knowledge, that is all. When this flux of knowledge is over you are one with Lord Śiva, you are liberated.

But that is not the real philosophy accepted by Shaivism.

So *indrajālamiva aindrajālikasya* for magician it is earth, and for that who perceives this, it is toffee. He enjoys this toffee, it is nothing. It is only the existence of Lord Śiva and he sees beautiful wife, he sees ugly wife, he sees beautiful woman, or beautiful man, or beautiful fruit, or tasty fruit or bad fruit; all these things he perceives because of this ignorance. But for the magician himself, it is only just *svatantrya*-[independent free will], just Śiva *bhāva* [state].

### Disk 1 (40:20)

*vidyābhijñāpitairśvaryastu cidghano muktah*
*paramaśiva eva* /

When by the grace of Lord Śiva, or by the grace of his master, he will come to this understanding, this real understanding of his nature, he is *Paramaśiva*, he is one with *Paramaśiva* then. There is no difference between him and *Paramaśiva*, when he realizes his nature.

### Disk 1 (40:50)

*asya sarvakartṛitvaṁ sarvajñātvaṁ pūrṇatvaṁ*
*nityatvaṁ*
*vyāpakatvaṁ ca, śaktyo 'saṁkucitā api*
*saṁkocagrahaṇena*
*kalāvidyā rāgakālaniyatirūpatayā bhavanti* /

He has got, Parameśvara has got these five great energies. What are these energies?

*Sarva kartṛtvam*-power of doing everything.

*Sarvajñātvam*-power of understanding everything.

*Pūrṇatvam*-power of fullness.

*Nityatvam*-power of being eternal.

*vyāpakatvam*-power of being all pervaded.

These energies are existing in Lord Śiva. And these energies, take the formation by this magician in other way. Power of *sarvajñātvam*-power of knowing everything transforms in power of knowing something. Power of creating everything, power of doing everything, is transformed in power of doing something. Power of doing fullness is transformed in power of doing imperfection.

He says, "no 1 need this kind of cloth for my Pheran." "Denise has got first class Pheran, I want this Pheran." So there is ...
John: Some lack of...
Swamiji: ...some lacking...
Ernie: Un-fulfillment.
Swamiji: ...not fullness. *Nityatvaṁ*—power of being eternal is transformed in power of being aged. .."I am thirty five years old." But he is eternal, actually he is eternal, there is no time existing. This cycle of time is not there. *Vyāpakatvaṁ*-power of being all pervaded is transformed in power of being Ishber [Swamiji's village].
Ernie: Limitation.
Swamiji: Limitation.

*Asaṁkucitāpi* - if these powers are actually divine, *saṁkocagrahaṇena* by adjusting, by taking the formation of *saṁkoca*-limitation [they] become; *kalā, vidyā, rāga, kāla, niyati rūpata. Kalā* is the limitation of...
John: Doer-ship.
Swamiji: ...sarvakartṛtvā. *Vidyā* is the limitation of...
John: All knowing
Swamiji: ... all knowledge. .
*Raga*-attachment is limitation of *pūrṇatā* [fullness].
John: That is non-fullness [rāga].
Swamiji: When you have got attachment, do you know how attachment takes place?

Attachment take place when you are not full, you seem there is something lacking.
Denise: I need something.
Swamiji: I need something.
Denise: I will hold on to this object.
Swamiji: Yes.

Kāla—time, time is for eternity. When you are eternal, and that eternity takes formation of

limitation, it becomes time. Understand?

Ernie: Yes.

Swamiji: It becomes time.

And *niyati, niyati* is limitation of place. You are everywhere pervading, and you are now...

Denise: In Ishber.

Swamiji: In Ishber only.

**Disk 1 (44:38)**

*atra kalā-nāma asya puruṣasya kiṁcit kartṛtāhetuḥ,*

*Kalā* is just *kiṁcitkartṛtvahetuḥ*, i.e. *kalā* leads him to limited activity.

*Vidyākiṁcitjñatvakāraṇam,*

*Vidyā* leads him to limited knowledge.

*rāga viṣayeṣvabhiṣvangaḥ,*

This *rāga* sentences him to be attached to *śabda, sparśa, rūpa, rasa* and *gandha* [sound, touch, form, taste and smell].

**Disk 1 (45:11)**

*kālo hi bhāvānāṁ bhāsanābhāsanātmakānāṁ*
*kramo'vacchedako bhūtādiḥ,*

And *kāla*, time, leads him to present, past and future. He is present, in past he was not existing, in future he would not be existing, he will die. In future he will die, in past he was not born, at present he is existing. So this past, present and future holds him.

**Disk 1 (45:46)**

*niyatiḥ mamedaṁ kartavyaṁ nedaṁ kartavyaṁ iti*
*niyamanahetuḥ,*

*Niyati* is limitation; limitation of place, limitation of action. *Mama idaṁ kartavyaṁ*, "I have to do this, I won't do this thing." "No! ... it is impossible for me to do, don't ask me these things, I will never accept it." All these things take place like this.

So this is only limitation.

**Disk 1 (46:15)**

*etat pañcakam asya svasvarūpāvarakatvāt*
*kañcukamiti ucyate,*

So it is just to cover, conceal his nature, conceal his real nature. These five elements are just meant to conceal his nature; so they are nominated as *kañcuka*. *Kañcuka* is covering, five coverings. Bas.

Denise: Good lecture.

Swamiji: . Nice... (Laughter...!)

(Next lecture.)

**Disk 1 (46:48)**

*mahadādipṛithivyāntānāṁ tattvānaṁ mūlakāraṇaṁ*
*prakṛtiḥ,*

Now he has defined upto *kañcukas*, *śatkañcukas*, *kalā-vidyā rāga* etc., these six coverings along with *māyā*. They cover his God-consciousness-these six coverings-and he becomes just limited being.

*Mahadādi pṛithivyāntānāṁ tattvānāṁ mūlakāraṇam prakṛti*, after that there is another element which is called *prakṛti*. *Prakṛti* is the *mūla kāraṇam*, the cause, the predominant cause of all other elements beginning from intellect, element of intellect, upto the element of earth. *Mahat ādi*, *mahat* means intellect, and *pṛithivi āntānāṁ* upto *pṛithvī*; all these elements are created by that *prakṛti-prakṛti* is the creator.

It is why in *sāṁkhya* system *prakṛti* is called *prakṛti* and these are called *vikṛti*. *Vikṛti* is that which has come into change; *prakṛti* is which is changeless. *Prakṛti* is the cause of *vikṛti*, *vikṛti* is that which is changed, it has come in the formation of changed formation. Intellect, element of intellect is changed, it is deformed. In other words, it is deformed, deformation of *prakṛti* is *vikṛti*.

**Disk 1 (48:44)**

*eṣā ca sattvarajastamasāṁ sāmyavasthā*
*avibhaktarūpā,*

This *prakṛiti* is *sāmyavasthā*, that state of *sattvaguṇa, rajoguṇa* and *tamoguṇa*, which is not vividly perceived. *Sattvaguṇa* is not perceived, *rajoguṇa* is not perceived, but it is there, *tamoguṇa* is not perceived. And in that element...

Joachim: It is fully balanced out.

Swamiji: ... it is fully balanced and undifferentiately situated. All these three *guṇas* are undifferentiatedly existing in that element, in that element of *prakṛti*.

You understand?

And it is *avibhaktarūpā*, it is not *vibhakta*, i.e. it is not vividly manifested. *Sattvaguṇa*, *rajoguṇa*, *tamoguṇa* is not vividly manifested there in its cause; state of cause, that *prakṛiti*.

Now what is intellect?

**Disk 1 (49:53)**

*niścayakāriṇī vikalpapratibimba dhāriṇī buddhiḥ,*

Intellect, the element of intellect is that which is *niścayakāriṇī*, which ascertains. For instance mind, in mind a thought comes that, "I will shoot him." Another element of *prakṛti* ascertains, "Should we shoot him or not, is it worth while to shoot him or not?" It is done, it is ascertained by intellect, element of intellect, And *vikalpa pratibimba dhāriṇī*", and *vikalpa* reflects in that thought. The movement of mind appears in mind-some thought-and that thought is reflected in the element of intellect-*prakṛti*. And when it is reflected then she ascertains this intellect ascertains, "Should we act or not?" This is done by ...

Denise: Intellect.
Swamiji: ...intellect.

*Ahaṁkāro nāma* ...now there is *ahaṁkāra*-ego, element of ego.

**Disk 1 (51 :22)**

*ahaṁkāro nāma -mamedaṁ na mamedamityabhimānasādhanam,*

*Ahaṁkāra*-ego, the element of ego is that element which makes you understand that, "this is mine, this is not mine." "Viresh is mine, Charu is not mine."

This is ascertained by which?

Denise: Ego.
Swamiji: Ego-*ahaṁkāra*. *Mama idam*, "this is mine, and this is not mine." *Iti abhimāna sādhanan* this is developing *abhimāna*.
Joachim: Arrogance.
Swamiji: Arrogance, yes.

**Disk 1 (52:07)**

*manaḥ saṁkalpasādhanam,*

Mind is saṁkalpa sādhanam, in *Pātañjala Yogadarśana*, it is said:

**Disk 1 (52:16)**

*vikalpaśūnyo, niścayaśūnyo vikalpaḥ*

There is no point, i.e. "this is plug, this is wall," what you have to do with this, with this thinking?
Denise: Nothing.
Swamiji: So it is just manufactured by *vikalpa*. *Vikalpa* creates thoughts without any conclusion.
Joachim: Constructions.
Swamiji: Without any construction.

"This is tree," I have nothing to with the tree, "but this is tree". It has...
John: Automatically happens
Swamiji: ...automatically happens.

"This is cloth... this is this... this is that", that is *saṁkalpaḥ*. And that is manufactured by the element of mind-*manaḥ saṁkalpa sādhanam*.

**Disk 1 (53:22)**

*etat trayamantaḥkaraṇam /*

These three are collectively called *antaḥkaraṇa*-Mind, ego and intellect-mind, ego and intellect are called, nominated as *antaḥkaraṇas*, internal organs. These are internal organs.

**Disk 1 (53:43)**

*śabda-sparśa-rūpa-rasa gandhātmakānaṁ viṣayāṇāṁ krameṇa grahaṇasādhanāni śrotra-tvak-cakṣur-jihvā ghrāṇāni pañca jñānendriyāṇi /*

Now there are five elements of cognitive organs to be explained-five elements of cognitive organs. These are five, and these are *grahaṇa sādhanāni*, these five organs of cognition handle respectively *śabda*-sound, *sparśa*—touch, *rūpa*—form, *rasa*—taste, *gandhātmakānām* and smell. These are adjusted, these are handled by these five organs of cognition-sound, touch, form, taste and smell. And these are respectively, *śrotra* is ear, *tuak* is skin, *cakṣur* is eyes, *jihvā*—tongue and *ghrāṇāni* nose.

**Disk 1 (55:12)**

*vacanādāna-viharaṇa visargānandātmakriyā sādhanāni paripātyā vāk-pāni-pāda pāyūpasthāni pañca*

*karmendriyāṇi*

After that the five organs of actions are created. And those are *vāk*. *Vāk* means [tongue]. This tongue produces two organs, one organ of cognition and another organ of action. When organ of cognition is produced by tongue it is taste [*rasa*]. When organ of is produced by tongue it is ...
John: Speech.
Swamiji: ...it is speech [*vāk*]. Speech and taste is produced by tongue both. That is *vacana*. *Adāna* is holding...which holds?

Holding action is done by hands [*pāṇi*].

*Viharaṇa*-moving here and there is done by feet [*pāda*]. *Visarga*...
Joachim: Excretion.
Swamiji: ...excretion, the action of excretion is done by going to bathroom. You know, excretion, the action of excretion. And *ānanda*, *ānandātmā*. Excretion is done by both organs [*pāyu* and *upastha*]. When you urate that is...
John: Also excretion.
Swamiji: ...that is also when you go pass stool, that is also excretion. Both ways it is excretion, it is only one organ [*pāyu*]. And there is *ānanda*-organ-ecstasy-that is sex.
Joachim: Sex.
Swamiji: Sex is separate from this. That too is excretion, but that too is excretion of semen, and it is not actually excretion.
Joachim: It is creating something.
Swamiji: No, it is internal flow, it is internal flow, it is not external flow. Do you understand?
Ernie: No.
Swamiji: When you will marry you will understand.
Devotees: (Laughter...!)
Swamiji: (Laughter...!)
Ernie: When you say internal flow?
Swamiji: Yes it is internal flow.
Ernie: I understand external flow, but I do not understand internal flow?
Swamiji: When you stop urating, what you do? You squeeze your organ, so it does not come out. But the flow of semen is by, is formatted by squeezing. It is not excretion. That you will understand only when you marry.
John: But he was married before.
Swamiji: Oh! Then you know.
Ernie: But I...
Devotee: Forgot.
Swamiji: ((Laughs...!)
Ernie: A duffer.
Swamiji: However, it is not so much important.
Ernie: (Laughter...!)
Swamiji: And these *sādhanās* are done respectively by these five organs of action.

**Disk 1 (58:54)**

*Śabda-sparśa-rūpa-rasa-gandhāḥ sāmānyakārāḥ*
*pañca tanmātrāṇi* /

And after that you have to know that there are five *tanmātrās*. Five tanmātrās are when I produce sound ... "*oṁ*". Where is *oṁ* now? After you produce this sound, where has it gone?
Devotee: In you ear?
Joachim: *Ākāśa*.
Swamiji: It is in ... it is *śabda tanmātrā*, it is not *ākāśa*. It is not actually [*ākāśa*], it has taken residence in *śabda tanmātrā*. That is *śabda tanmātrā*. And some scientists can create this sound again, from that *tanmātrā*, they can withdraw that sound again and it will be produced and heard again. Whatever sound, whatever we say, it is stored in *tanmātrās*. Those are *tanmātrās*.

*Śabda tanmātrā*, for *śabda* there is *tanmātrā*, it is storage. So you should not speak bad words, these will be stored and you will be put to task when you die. Why did you produce such bad words?

So these all words good and bad are stored. And the name of that store is called *śabda tanmātrā*. And *sparśa tanmātrā* whatever you touch-in good way or bad way, you touch-that is *sparśa tanmātrā*. It is stored in *sparśa tanmātrā*. In the same way *śabda tanmātrā*, *sparśa tanmātrā*, *rasa tanmātrā*-for taste, *rūpa tanmātrā*, and *gandha tanmātrā* smell, whatever you smell it is stored. That can be produced at any moment by God.

If you say, "No I have not done this...

**Disk 1 (61:15) end**

[To be continued...]

# Kashmir Shaivism: A Note

Harsha V. Dehejia

KASHMIR SHAIVISM, ALSO CALLED monistic Shaivism or Trika, developed in the ninth century CE in the Kashmir valley and grew out of the vast corpus of the Shaivagama tradition. Around the beginning of this millennium, Kashmir was an important centre of both Hindu and Buddhist culture and learning. In particular, Kashmir was the home of numerous Tantric cults, both Hindu and Buddhist. The intellectual ethos of Kashmir played an important part not only in the development of Shaiva Tantra, but, equally, of the Vaishnava and Shakta Tantras. Kashmir, in this period, was post-Buddha, but pre-Shankara. The grammarian philosophers like Bhartrihari had already established the validity of *saguna brahman*, or ultimate reality, enriched by thought constructs and concepts. The intellectual activity of the Kashmir valley in the ninth century was crucial to the evolution of both Buddhism and Hinduism at this juncture in this history of the Indian civilisation.

It was a period when the validity and usefulness of excessive rituals, popular among the masses, was being increasingly' questioned by the elites. At the same. time, there was the emergence of a sensuous, orgiastic, autochthonous culture. Any attempt at a fuller understanding of Kashmir Shaivism must take into account these antecedents.

While Kashmir Shaivism is rooted in sectarian Shaivism on the one hand and the Shaivagamas on the other, as a philosophical system it must be assessed and understood on its own. Despite its use of terms like Shiva and Shakti, Kashmir Shaivism should not be seen as a theistic system of philosophy. While no written records are available of early, or pre-Agamic secrarian Shaivism, it is a well-established fact that Shiva was considered a sectarian god in times prehistoric, as is evident from the seals of the Indus valley and the coins of the Shaka kings. The tradition at this time was entirely oral, and accurate records are therefore not available. Patanjali in his *Mahabhashya*, composed in the second century BC, refers to itinerant Shaiva ascetics who wore animal skins and carried an iron lance. A number of Shaiva cults flourished in Kashmir and among them were Shaivasiddhanta, Vamatantra and Bhairavatantra. In addition, there were a number of Kaula cults dedicated to the worship of the mother goddess. All these cults must' also be seen as precursors of Kashmir Shaivism.

The various Agamas grew out of autochthonous sources and developed independently from, though not rejecting, the classical or Nigamic stream of the Vedas, Puranas and the Epics. Even though pejorative references to the Agamas

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are found in the Vedas, a symbiosis and syncreticism between the Agamic and the Nigamic traditions probably occurred. In the *Kularnava Tantra*, the six Nigamic systems of philosophy are described as parts of Shiva's body, indicating a respectful acceptance of the non-Agamic systems of philosophy. It is important to note that the earthy and life-affirming attitude of the Agamas was to leave its imprint on the epistemology of Kashmir Shaivism. The Agamas abhor and, equally, discourage both stark voidness and bland oneness, and strenuously promote diversity, multiplicity and differentiation, for that is the nature of the mundane world. The initial acceptance of the duality between man and his world, between subject and object, in the Agamic world-view, became the cornerstone of the edifice of Kashmir Shaivism that was to follow.

The Shaivagamas flourished originally in *madhyadesha*, in present day Bihar and Uttar Pradesh, and only later spread to the south and to the Kashmir valley. Unlike the Nigamas, the Agamas remained in the oral form for a long time, and it was in this form that they proliferated, and, because of this, many Agamas were lost. It was not until about the sixth century CE that they were committed to writing. The Shaivagamas were concerned largely with ritual rather than with metaphysics, and were preoccupied with the ritual worship of Shiva. It is this corpus of the predominantly oral Shaivagamas that constitutes the fountainhead and substance of both the monistic and dualistic Shaivism, and the earthy, world-affirming ambience of these Agamas is indelibly stamped on Kashmir Shaivism. Kashmir Shaivism accepts twenty-eight Agamas as sources and among these are included *Malinivijaya*, *Svacchanda*, *Netra*, *Vijnanabhairava*, *Paratrimshika* and *Kularnava*. Out of this rich corpus of the Shaivagamas was to evolve, over a period of two hundred years, from the ninth to the eleventh centuries, the refined philosophical system called Kashmir Shaivism.

**If Vasugupta was the father of Kashmir Shaivism, the high priest of this system was Abhinavagupta, who with his prolific writings, refined the system into a major philosophical school and brought it to its climax.**

The central text of Kashmir Shaivism is the *Shivasutra*. Like the *Vedas*, it is *apaurusheya*, or thought to be divinely composed, and revealed to Vasugupta, who is considered the first preceptor of this system of philosophy. Little is known of Vasugupta and his life. There is evidence that he adorned the court of King Avantivarman, who reigned over Kashmir between the years 855 and 883. Vasusupta was probably a Kashmiri *brahmin* who lived on the slopes of the Mahadeva mountain, on the banks of the river Harwan, close to the Shalimar gardens near present-day Srinagar. It is said that Shiva appeared to Vasugupta in a dream and asked him to climb a mountain and find a rock upon which was inscribed a secret. When Vasugupta awoke the next day, he went to the rock, which rolled over at his mere touch, and found the *Shivasutra* inscribed on it. The legend is another way of deflecting the question of the actual historical authorship of a sacred text, thereby giving it a divine status and more credibility, a practice not, uncommon in the Indian tradition. From the *Shivasutra* were to flow two foundational texts, the *Spandakarika* and the *Ishvarapratyabhijna-karika*. These two core texts, and the numerous commentaries written on them, form the corpus of the literature of Kashmir Shaivism, and divide the system into the Spanda and the Pratyabhijna branches, which have remained largely independent, though they share much in common and deeply influenced each other.

If Vasugupta was the father of Kashmir Shaivism, the high priest of this system was Abhinavagupta, who with his prolific writings, refined the system into a major philosophical school and brought it to its climax. He lived

from the middle of the tenth century into the eleventh century, and dissociated himself not only from the masses but, equally, from the royalty of Kashmir. He was an intellectual elite and lived in partial solitude, in the company of his family and disciples, and this lifestyle was to characterise his writings and also, inevitably, to mark Kashmir Shaivism indelibly. Besides contributing richly to Kashmir Shaivism, Abhinavagupta made significant contributions to the *rasa* doctrine. The emergence of *shanta rasa*, or the sentiment of serenity, as the ninth *rasa* is attributed to him. It is not accidental that aesthetic experience and the metaphysics of Kashmir Shaivism are closely related, for Abhinavagupta wrote extensively on both.

The Pratyabhijna system, or the doctrine of re-cognition, represents the flowering of Shaiva monism. For Utpaladeva, the author of the *Ishvara-pratyabhijna-karika*, the highest experience of enlightenment is the realisation of one's real identity, and that this is no different from that of Shiva. There is, the Pratyabhijna doctrine postulates, an initial amnesia and, late a remembrance of one's real identity. This is similar to the Vedantic concept of ultimate knowledge arising out of the initial ignorance being dispelled. However, here the similarity ends, for, unlike Vedanta, Pratyabhijna does not accept *maya*, or illusion, in its epistemology. The Pratyabhijna canons give many examples of this phenomenon of amnesia and remembering. One such example is that of a young woman betrothed by her parents to a handsome young man. She falls in love with him after hearing of his many qualities even though she has never seen him. One day, they meet accidentally, but the woman does not recognise him, until she finds that he has all the qualities that she had imagined, re-cognises him and then finds her love fulfilled.

**While the doctrine of Pratyabhijna emphasises the importance of repeated cognitions or affirmation as an epistemic step, the Spanda doctrine asserts that consciousness is vibrant and pulsating, capable of activity, unlike the dormant and passive *brahman* of Shankara.**

The *Spandakarika*, unlike the *Shivasutra*, was not a revelation, but the exact authorship of this work remains a vexing problem. While some have suggested that it was written by Vasugupta himself, the bulk of the evidence suggests that it was written by a disciple, of Vasugupta's called Kallatabhatta. While the doctrine of Pratyabhijna emphasises the importance of repeated cognitions or affirmation as an epistemic step, the Spanda doctrine asserts that consciousness is vibrant and pulsating, capable of activity, unlike the dormant and passive *brahman* of Shankara.

Even though the Pratyabhijna and the Spanda systems are didactically different, one complements the other, and they must be integrally understood as two streams of Kashmir Shaivism.

Reality for Kashmir Shaivism is three tiered. Ultimate reality, also called Parama Shiva, transcendent Shiva, *anuttara, Bhairava* or *parasamvit*, corresponds to the *brahman* of the Upanishads. Like the *brahman, parasamvit* cannot be intellectually discoursed or grasped by ratiocination; in this respect Kashmir Shaivism shares the Idealism of Vedanta. However unlike the *brahman* of Shankara's advaita Vedanta, *parasamvit* is not passive, but throbs with creativity, a process called *spandana*. Parama Shiva is not merely *prakasha* or a passive mass of light, but equally *vimarsha* or energy, it is *prakashavimarshamaya*. Kashmir Shaivism postulates that Parama Shiva contains the entire universe, pulsating within it, just as the seed of the mighty *nyagrodha* potentially contains the entire tree. At the immanent level, the transcendent *prakashavimarshamaya* splits into *prakasha* and *vimarsha*, Shiva and

Shakti, *aham* and *idam*, I and this, subject and object, held together in pulsating, dynamic harmony. This level of reality is best illustrated by the image of the *ardhanarishvara*. The lowest level of reality is one where Shiva and Shakti, the *aham* and the *idam*, are split into two. The three stages of reality are not only integrally related one to the other, the lower being a reflection, an *abhasa*, of the higher, but equally importantly, Shiva and Shakti are never meta-physically divided. There is thus both a vertical and horizontal integrality. At every level there is differentiation into subject and object, *aham* and *idam*, but this differentiation is based in, and unified by, the non-duality of consciousness. *Abhasa*, while allowing immanence and differentiation of a transcendent reality, shares none of the illusory features of the *maya* of Shankara.

The reality of *abhasa* is affirmed at three levels. In the first place, appearance as appearance is real; secondly, appearance as self-projection is real, and finally, appearance, inasmuch as it provides a value, is real. The onus in the dialectic about reality, for the Kashmir Shaivite, is always on the subject and not on the object, with objective experience merely reinforcing subjective reality.

Kashmir Shaivism is therefore sometimes referred to as *abhasavada*. Several metaphysical principles follow from the concept of *abhasa*. First and foremost, *abhasa* affirms the reality of the manifested world without negating the transcendence and non-duality of the Absolute. *Abhasa* further allows differentiation without duality, or unity in diversity, *bheda abheda*, and affirms the ultimate reality and value of creation, without compromising the integrity of the creator. The Shaiva shastras explain the significance of *abhasa* with the analogy of one flame lighting another, where the first flame remains intact when the second flame arises, with both flames being identical in essential nature, though manifestly distinguishable. The Chandogya-Upanishad hints at the concept of *abhasa*, though it does not elaborate upon it, when it declares *purnam adah purnam idam*. The concept of *abhasa* is central to Kashmir Shaiva epistemology, and it enables one to understand creativity and the realization of what is created as an integral epistemic activity. It is the concept of *abhasa* that signifies for the Kashmir Shaivas that the world-manifestation arises out of a free and spontaneous creative activity, or *spanda*, in the Absolute. Furthermore, *abhasa* connotes that creativity is the spontaneous self-expression, self-projection, *svabhava* of the Absolute: the created world displays the very nature of the Creator, just as an art object reflects the essential nature of the artist. *Abhasavada* therefore gives ultimate value to creativity and freedom, understood epistemically.

*Svantantrya*, or freedom, is the very essence of Kashmir Shaivism, and that which differentiates it yet again from Advaita Vedanta. True knowledge consists not only of *bodha* or consciousness but *kartriatva* or activity. The gaining of knowledge is therefore an active process, not a passive one.

If reality as posited by Kashmir Shaivism is three tiered, its epistemology also operates on three levels. The first stage is that of *aham* or self-assertion. This self-knowledge is abstract and very limited, devoid of organised thought-constructs, and is inward and solipsistic, and incapable of expansion unless it is fired by a desire to expand. With this desire, the epistemic process progresses to the next stage, of *savikalpa jnana* or knowledge with thought-constructs, and that is of *aham idam*, or the subject identifying itself fully and undertaking a complete' awareness with the object of cognition. In this intermediate step, or *aham idam*, the subject comes to a full and complete understanding and realisation of the object. The third and final stage of knowledge is of a universalised consciousness, *aham eva vishvarupam*, where the subject internalises not only the object of immediate cognition, but through that richly cognitive experience, expands its consciousness to

include the entire universe itself. This final step in self-awareness is also called *shuddhavidya*. The cardinal feature of the epistemology of Kashmir Shaivism is that at no step, unlike the Advaita Vedanta of Shankara, is there any negation; instead, there is but affirmation and celebration. There is no *maya* or illusion or unreality, but merely affirmation, from a lower to a higher stage of reality. No level of experience is abandoned as untrue, no type of experience is negated; every experience on the other hand, is included and transcended in the higher level of experience, every level of *abhasa* is used to activate the otherwise passive self into a state of cognitive alertness and awareness.

The concept of *abhasa* also highlights the role of *vimarsha* or Shakti. Shiva, unlike the *brahman* of Advaita Vedanta, has two sides, passive and active, Shiva and Shakti. It is Shakti that energises an otherwise passive and dormant Shiva into a full and joyous self-realisation. This type of consciousness or higher realisation is also called reflexive consciousness, and *vimarsha* is the active agent responsible for that. Kashmir Shaivites point out that *vimarsha* acts spontaneously and with freedom; it possesses not an act of will, but play, not the expression of a lack, but the display of fullness, its action termed *kriya* or *spandana*, meaning spontaneous and free action rather than karma or volitional action. In recognising *vimarsha* as a part of the immanent godhead, the doctrine of Kashmir Shaivism not only ensured that the dormant, somnolent, solipsistic, inward Shiva would be aroused, but also opened the door for Shiva towards making objective realisation a form of higher experience. *Vimarsha* is no *maya* or illusion; it is epistemically real and dynamically vibrant.

**The concept of *abhasa* also highlights the role of *vimarsha* or Shakti. Shiva, unlike the *brahman* of Advaita Vedanta, has two sides, passive and active, Shiva and Shakti. It is Shakti that energises an otherwise passive and dormant Shiva into a full and joyous self-realisation.**

*Agamacharyas*, more than other philosophers, have used the Sanskrit alphabet to find in it a paradigm of the epistemology of Kashmir Shaivism. The letter "*a*" is considered Shiva and the letter "*h*" Parvati and every consonant and vowel is then given an appropriate status and energy. The mythic marriage of Shiva and Parvati and its many literary and visual artistic depictions provide an equally engaging and beautiful paradigm of Kashmir Shaivism. Briefly, as the Puranic myth goes, Shiva meditates in solitude. Parvati, a born *yogini*, led on by her father Parvat, approaches Shiva, only to be initially rebuffed by him. However, after much penance and repeated encounters and the awakening of desire by Kama, Shiva awakens and is moved by Parvati's beauty and tenacity. They have a romantic dalliance, and Shiva marries Parvati. In his delight he then dances the dance of bliss, the *ananda-tandava*, in which he demonstrates and realises his *vishvarupa* or cosmic form. This Puranic myth, which is celebrated religiously by Shaivas, has inspired artists over the millennia, to depict this in poetry and *drama*, bronze and stone, painting and dance. Shiva's solitude is the stage of *aham*, his romantic dalliance with Parvati is the stage of *aham idam*, and then his final realisation and *anandatandava* is the stage of *aham eva vishvarupam*.

An equally beautiful visual paradigm of Kashmir Shaivism epistemology is that of the image of the *ardhanarishvara*, the androgyne image of Shiva and Parvati. Not only are Shiva and Parvati held in dynamic harmony but, importantly, Parvati holds a mirror in her left hand. This mirror, however, is not for Parvati's use, and is therefore not an expression of her vanity, but held up for Shiva, who sees his own face in it. It is when he sees himself in the mirror of Parvati that Shiva is wonderstruck.

Shiva's lustful cognition and romance turns into amazement. Knowledge, according to Kashmir Shaivism, must progress by celebration and affirmation, arising from a sense of wonder, and by repeated cognitions, must end in the subjective realisation of wonder, for it is in that moment of wonder, *adbhuta*, that the world appears one and undivided. The epistemology of Kashmir Shaivism achieves this state of non-duality not through negation, or by a nihilistic turning back from the world, as does Shankara's Advaita Vedanta, but by a joyous affirmation. It is repeated cognitions on the part of Shiva that remove any trace of duality from Shiva's cognition of Parvati. This is the essence of *pratyabhijna* or cognition through re-cognition.

The perfect object of cognition for Kashmir Shaivites is an art object as, in this system, aesthetic experience is considered the highest form of experience, and one that leads easily to Shiva knowledge or transcendent knowledge. If the prepared aesthete, or the perfect subject, is Shiva, the perfect art object is none other than Parvati, the embodiment of perfect sensual beauty. The aesthete, like Shiva, must embark upon a full and complete understanding of the art object, bringing into play not only his *samskaras*, or latent psychic impressions of previous births, but equally his *shiksha* or training as an aesthete. Driven by an intent desire, the aesthete undertakes to establish the *artha* or meaning of the art object. Establishing the meaning of the art object is an indispensable though intermediate step, for without it the aesthetic experience can only be a superficial, hedonistic, psychological art activity. The aesthete needs to explore not only the *sakshat artha* or surface meaning, but equally the *paroksha artha* or deeper or hidden meanings of the art object. In so doing, the aesthete becomes responsive to the layer upon layer of meanings that are embodied in the art object. Both aesthetic form, or *rupa*, and aesthetic emotion, or *rasa*, are fully investigated at this stage. It is here that *rasa* is tasted, and it is here that *rupaprajna*, or the inner sense of form, is revealed to the aesthete. The suggested meanings, or resonances, revealed by the art object are grasped by direct intuitive insights at this stage, these insights becoming more profound as they move through the resonances. It is at this stage that cognition becomes fully *savikalpa* or intellectualised. It is here that the *gathas* and the *kathas*, the stories and songs associated with the art object, have their full import; it is here that the aesthetic *pramanas* of the art object are translated into their metaphysical counterpart, and the suggestiveness of *dhvani*, or resonant meaning, comes into full play. This is the function of *vimarsha* or Shakti. *Savikalpa pratyaksha* is an open-ended, multi-layered, outward looking, determinate cognitive step, brought to its fruition through repeated and penetrating cognitive activity, enriching the epistemic experience. In it, as it were, Shiva meditates with his eyes open and not closed; rejecting nothing, for it is a time for sensual affirmation or *bhoga*. The art object is relished in its entirety. This is the stage of Shiva's romantic dalliance with Parvati, of the subject embracing the object, reminiscent of Shiva's alingan or embrace in the many images of Shiva and Parvati. It is *vimarsha* or objective affirmation that distinguishes Kashmir Shaivism from Advaita Vedanta. Not only does *vimarsha* mandate an acceptance and affirmation of the objective world through the process of *bhoga*, but equally, *vimarsha* leads to higher realisation without sacrificing any of its objective content. In other words, Kashmir Shaivism shows how an initial *savikalpa pratyaksha* or determinate

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cognition can be transformed into ultimate *nirvikalpa jnana* or non-cognitive awareness. Kashmir Shaivism retains its Idealistic stance in giving the highest status to *nirvikalpa jnana*. It is because of this that aesthetic activity can be considered a form of yoga. At no step in the epistemology of Kashmir Shaivism is the objectivity of the experience lost. The art object, in aesthetic experience, is not only instrumental but inherent in the ultimate experience, not to be discarded or rejected, but carried to its utmost level of transcendent joy and knowledge. In this respect Kashmir Shaivism parts company with the Vishishta Advaita of Ramanuja. For the Vishista Advaita, with its temple centred and ritualistic world-view, also advocates contemplation and worship of sacred images and encourages aesthetic activity. However, for the Vishishta Advaitin, the worship of these images is a mere boat to be used for crossing the river, to be given up only when the shore is reached.

While *vimarsha* leading to *bhoga* is the cardinal feature of Kashmir Shaivism, *bhoga* has potential for a hedonistic, materialistic interpretation and misunderstanding. A clear example of this is the interpretation by the *vamamargin* or the left-handed Tantrics, for whom the *panchamakaras*, or the five "m's" become the right objects of contemplation, and these are *matsya, mamsa, madira, mudra* and *maithuna* or fish, meat, wine, gestures and sexual activity. It is this misunderstanding and misrepresentation of Kashmir Shaivism that has led to some ambiguity and disrespect of Kashmir Shaivism. The Kashmir Shaivite process of sensual affirmation is also called *bhairavamudra*, which is defined as the technique of inner absorption with external expansion of the senses, or meditation with the eyes open and not closed. The Kashmir Shavite concepts of *bhoga* and *bhairava-mudra* show the process of removing the duality between the object and the subject, between Parvati and Shiva, making the object ontologically and epistemologically a part of the subject. Unlike the subjective Idealism of Shankara's Advaita Vedanta, this process does not efface the identity of the object, but merely brings it together with the subject. Kashmir Shaivism is therefore sometimes also called Realistic Idealism, to distinguish it from other Idealist schools of philosophy. *Bhoga* ensures that subject and object, Shiva and Parvati, will not be adrift like two logs in the ocean, but will, like the *ardhanarishvara*, be two equal parts of a dynamic whole, a biune unity.

If the epistemic process of *bhoga* or sensual affirmation leads to the complete understanding of the object, the Kashmir Shavism concept of *vishranti* or stillness ensures that this contemplation will not be hedonistic. A true *bhoga* must lead to *vishranti*, a state of rest, not to be understood in its physical or psychological sense but to be seen in the light of its spiritual and epistemic implications. *Vishranti* is when the object of contemplation is brought to rest on the cognising subject. *Vishranti* not only prevents attention from becoming runaway and hedonistic, but also ensures that sensual activity is led towards a higher and transcendent state of knowledge. It is in this process of *vishranti* that the quest for *artha* or meaning is brought to an end and the mind wanders no more in search of meanings. At this stage there arises the fullest delight or *ananda* in the restful subject. This is akin to the *samadhi* of *Patanjali* but with one significant difference. The aesthetic *vishranti* of Kashmir Shaivism is not content-free but content-rich. It is *samadhi* with the eyes open and not closed. This stage of rest corresponds to the periods of quietitude and asceticism that Shiva is given to, much to the dismay of Parvati's mother. Upto this point, aesthetic appreciation has been an intellectual or material activity. At the stage of *vishranti* it takes a leap and becomes supra-rational or spiritual and becomes qualitatively different. It is at this stage of epistemic rest that the aesthete can rightly exclaim "*Shivoham*," "I am *Shiva*," one with the entire universe.

*Vishranti* is the stage of universalised I-consciousness or *aham vimarsha*, also called *shuddhavidya*.

An important part of any philosophical system is the question of epistemic error, its recognition and prevention. According to Abhinava, error in this system of philosophy is *apurnakhyati* or incomplete knowledge, and the source of the error is neither in the cognising subject nor in the object of cognition. In Shankara's Advaita Vedanta, the object, namely the world, is problematic because it is considered to be *maya* or illusion. In the Buddhist world-view, there is no permanent subject and postulating a subject is the source of the error. However, in Kashmir Shaivism, the source of error is neither in the object nor in the subject, but in the *pramana* or modes of knowledge. Error arises from a defective *pratyaksha* or perception and equally from a defective *anumana* or inference. Problems with these modes of cognition lead to incomplete penetration of the object by the subject. According to Abhinavagupta, the prevention of error lies in *vimarshabala*, the strength of determinate cognition. In aesthetic experience, which is a paradigm of Shiva knowledge, it can be said that the source of the error is neither in the aesthete nor the art object. The truth-seeking aesthete must ensure that the *pramanas* of cognition are right and undertake a deep and penetrating understanding and realisation of the object. This emphasises not only repeated and sustained cognitions to avail oneself of the surface or *sakshat artha* of the art object, but also the importance of seeking and cognising the hidden or *paroksha artha* of the art object, for it is the latter *artha* that encourages a determinate cognition, which in turn eliminates etroneous cognition. Not to recognise the suggested and hidden meanings is the principal source of error in the epistemology of Kashmir Shaivism.

The undertaking of *atmajnana*, or self-knowledge, is yoga. The yoga of Kashmir Shaivism shares many of the basic postulates of Patanjali's yoga. It accepts *pranayama* or breath control, *dhyana* or contemplation, *pratyahara* or restraint and *dharana* or concentration. However, it rejects *yama* or self-control. In its place it posits the concept of *sattarka*, or the perfection of determinate or objective contemplation. According to Abhinavagupta, it is *sattarka* that brings about self-recognition by uprooting the apparent distinction between the subject and the object, by grasping the true subjective nature of what appears to be objective. *Sattarka* is the understanding that in every act of cognition, the subject projects himself into the object, so that objective experience is always a reflection of the subject. *Sattarka* is the ability to bring subject and object together in biune unity. *Sattarka* requires not just *jnana* or knowledge but *pratyabhijna* or knowledge through repeated cognitions, a concept beautifully illustrated by the mirror in Parvati's hand. The yoga of Kashmir Shaivism is therefore also a type of *jnana yoga* or yoga by contemplation. For Abhinavagupta, yoga is nothing else but the realization of the unity of one's self with Shiva.

Kashmir Shaivism advocates a life-affirming rather than a life-denying attitude. Its *advaita* is one of joyous affirmation and celebration, one of *iti iti*, it is this, and not one of *neti neti*, it is not this. It has no room for the *maya* of Shankara or the *anatma* or self-annihilation of Buddhism. There is neither rejection nor negation, either of the subject or the object, but the creation of a biune unity of subject and object, of unity in the midst of diversity, like the romantic union of Shiva and Parvati. For Kashmir Shaivites, the objective experience par excellence is aesthetic experience. The seeking out and undertaking of repeated aesthetic experiences, through the many art activities available in the tradition, becomes the life mission of Kashmir Shaivites. This is their *sadhana*, their spiritual endeavour. ■

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# The Conceptual and Textual Sources of Trika-2

Moti Lal Pandit

*This is the second and concluding part of Moti Lal Pandit's article on the textual sources on which Kashmir Shaivism draws for its metaphysical thought and conceptual framework.*

**(Continued from the previous issue)**

Insofar as works on philosophy proper are concerned, the earliest work in our possession is the *Śivadṛṣti* of Somānanda. An attempt for the first time is made to interpret in philosophical terms the non-dualistic theological doctrines of the Trika Saivism. The philosophical version of the Trika Śaivism that has been formulated in this work has come to be known as the Doctrine of Recognition (*pratyabhijñā-vāda*). This nomenclature of "recognition" is based on the work *Īśvarapratyabhijñā* of Utpaladeva, who was a direct disciple of Somānanda. The text of the *Śivadṛṣti* is comprised of seven chapters (*ahnika*), and each chaper concerns itself with a specific philosophical topic. The first chapter of the text directs its attention to the main issues of ontology, epistemology and cosmology. The second chapter deals with the philosophy of grammar as enunciated by Bhartṛhari and later explained by Helarāja. While explaining the decent of the absolute Word (*parāvāk*) to the level of gross speech (*vaikharī*), Bhartṛhari has identified the absolute Word with the state of seeing (*paśyanti*). This explanation of the Word as being identical with the Seeing State is not acceptable to Somānanda. While dealing with the hierarchical levels of the descent of the word, Somānands, in contrast to the Triadic classification of Bhartṛhari, speaks of four levels, which are the Transcendent (*para*), the Seeing (*paśyanti*), the Middling (*madhyamā*), and the Gross (*vaikharī*). It is not the Seeing state of the Word that is identical with the Absolute, but the state that is termed as the Transcendent. Further Bhartṛhari speaks of the Seeing State as being identical with what he calls *śabda-brahman*, and it is this Word-Absolute that appears falsely (*vivarta*) in the form of this universe. To Somānanda this explanation of the universe as being a false appearance of the Word-Absolute is unacceptable (30)

The third chapter of the *Śivadṛṣti* concerns itself with the Śākta ontology, viz., with an ontology that considers the Absolute as being of the nature of Energy (*śakti*). In contrast to this view of the Śāktas, the Śaivas think of the Absolute as being essentially of the nature of consciousness (*cit*). While explaining the nature of the Absolute, Somānanda adheres broadly to the Saiva viewpoint. The fourth chapter deals with the cosmological question as to whether the manifest categories of existence are real or false. While adhering to the non-dualistic philosophical standpoint, Somānanda propounds that the universe is real and not a figment of imagination. As the manifestation of the Absolute, the universe thereby is non-different from the Absolute. This philosophical view may be explained in a capsule form thus: Śiva is the universe and the universe is Śiva. This is a view-point that follows the Sāmkhyan theory of causality. The Sāmkhyan theory of causality is technically called *satkārya-vāda*, or the doctrine that says that effect exists potentially in the cause. What it amounts to saving is the effect is noting else but the cause. This theory is also called the theory of transformation (*pariṇāma-vāda*), which says that the effect is but the self-

transformation of the cause. When applied to the universal manifestation, it means that the universe, on the one hand, is but the manifestation of the potentialities of entities that constitute the universe and, on the other hand, it means that the universe is actually the transformation of the Absolute. It is in the light of this view of causality that the universe as the manifestation of the Absolute is explained in the text. Insofar as the fifth chapter is concerned, it explains as to what is constitutive of the non-dualism of Trika Śaivism. Later thinkers have referred to this non-dualism as the transcendental absolutism (*parādvaita*)[31]. In the sixth chapter are taken up the various viewpoints of various schools of thought concerning ontology and epistemology. The seventh chapter concerns itself about the need for such a form of non-dualism that is at the same time sufficiently theistic. It is in the context of this concern that the Trika Śaivism came also to be known as a School of Theism (*īśvara-vāda*). It is this concern for theism that distinguishes markedly the non-dualism of the Trika from the non-dualism (*advaita-vāda*) of Śaṁkara. The Trika looks at the Absolute as being also Godhead, whereas for Śaṁkara the Absolute is simply indeterminate and impersonal. Also are discussed in this chapter the entire gamut of such doctrines that are constitutive of the Trika[32]. Also historical origin[33] as well as the lineage of teachers[34] of the Trika is furnished from the time of Traiyambakāditya to his own time.

The text of the *Śivadṛṣṭi*, although terse and at places quite abstruse, is an original philosophical work. The text had a commentary by Abhinavagupta called the *Śavadṛṣṭi-locana*, which however is no more extent. The text has another commentary of Utapala called the *Vṛtti*, which however is available up to the seventy-fourth couplet of the fourth chapter. Rest of the text of the commentary has not so far been found.

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The task initiated by Somānands of explaining the Trika Śaivism in philosophical terms was given a firm footing by his worthy disciple, Utpaladeva in his *Īśvavarapratyabhijñā*. This philosophical work is written in the *kārikā* style. Abhinavagupta wrote a commentary on this text, namely, the *Vimarśinī*. Since *Vimarśinī* is quite abstruse, so it was in need of another commentary from Abhinavagupta, which he duly wrote by the name of *Vivṛtti*.

The text of the *Īśvarapratyabhijñā* has been divided into four sections (*adhikāra*). Abhinavagupta has divided the first section of the text into eight chapters in his celebrated commentary, which has already been referred to above. In the first chapter an attempt is made to establish the existence of the Self, which for Utpala is self-evident, which means that the existence of the Self is in no need of proving its existence through external proofs. As to why there is need to establish the existence of the Self has to be looked at in the context of the Buddhist doctrine of non-existence of the Self (*anātmakam*). Adopting a reductionistic approach, the Buddhists reduce an individual being simply to five material and mental factors (*skandha-s*). In order to demolish the Buddhist contention concerning the non-existence of the Self, the author of the text must have felt the need, before anything else, to establish the existence of the Self.

Upon establishing the existence of the Self as self-evident, the author broaches on the description of the Self. The Self not only exists, but also is self-sufficient in itself. As to why we do not know the self-sufficiency of the Self is because of ignorance, which functions as a kind of covering or veil. It is in realizing the essential nature of Self that the soteric goal of liberation, or freedom from bondage is reached.

As to how the soteric goal could be reached is also explained in terms of the doctrine of recognition.

Insofar as the second chapter is concerned, it concerns itself with the objections that the Buddhists might raise with regard to (i) the existence of a knowing subject beyond the flow of momentary consciousness; (ii) its powers of willing and knowing; (iii) the power of action, and (iv) the relation between the knowing and the acting subject, on the one hand, and between the powers of knowing and acting, on the other. The third chapter deals with the problem of existence of a self-conscious being, and the fourth, fifth and the sixth chapters deal with such problems that have a direct link with the process of knowing and recollection, perception and conception. The seventh chapter attempts at establishing the existence of Self as being pure consciousness and which as such is viewed as the source of all psychic phenomena. The last chapter shows us that the Self as pure consciousness is non-different from the absolute Godhead.

Abhinavagupta has divided the second of the *Īśvarapratyabhijñā* in his commentary called *Vimarśini* into four chapters. The first deals with the Trika cosmology and points out that the entire universe, being the self-manifestation of the Absolute, is non-different from the Absolute. While discussing the nature and content of relativity, we are informed as to how the space-time concept has emerged. In the second chapter such concepts are philosophically analysed as action, relation, compound substance, space and time. While explaining as to what these concepts mean and denote, it is thereby asserted that the realities these concepts represent are not a figment of imagination, but are relatively real. The third and the fourth chapters deal with such philosophical problems that are either epistemological or causal.

The third section has been divided into two chapters. One of them deals with the Trika cosmological concept of thirty-six categories (*tattva-s*), which are seen as being constitutive of both the pure and impure manifestation. The next chapter explains as to why the Self, which essentially is identical with the Absolute, is experienced, at the empirical level, as being limited. The analysis is carried out in terms of what is known as the doctrine of impurities (*mala*). It is because of impurities that the Self finds itself reduced to finitude. It is this finitude which is termed as bondage. In the context of the experience of bondage is analysed the meaning and significance of liberation as well as the four psychic states of waking, dreaming, deep sleep and the Fourth. The Fourth (*turiya*) is considered such a state that transcends the first three, and so is considered as the state of revelation in that it is in this state in which is realized the nature of the Absolute as being unitary.

The fourth section consists of only one chapter. In this chapter is discussed the Triadic ontological hierarchy of the Lord (*pati*), of the bound being, which is spoken of as animal (*paśu*), and bondage (*pāśa*). Also is discussed as to what is constitutive of the one who is liberated-while-alive (*jīvanmukta*) in the context of the modes of Nature (*guṇa-s*), which are of the nature of peace (*sattva*), action (*rajas*) and inertia (*tamas*).

In addition to the *Īśvarapratyabhijñā*, Utpaladeva also composed the *Siddhitrayī* or the *Three Accomplishments*. In these three small texts Utpala has discussed the Trika philosophy in general terms. It is believed that Abhinava wrote a commentary, called *Vimarśinī*, on the three small, but independent, works that are constitutive of the *Siddhitrayī*. This commentary of Abhinava, however, is no more available. We know about this commentary from the references in other works. Utpala also is said to have written a small work, called *Vṛtti*, which is not available in full [35].

In addition to his commentaries on such philosophical texts as the *Īśvarapratyabhijiñā*, Abhinavagupta also wrote simpler texts or composed philosophical hymns for the beginners. In this genre come such hymns as the Bodha-*pancadaśikā* or the *Anuttarāṣṭikā*. The text that falls in this category is the *Paramārtha*-

*sāra*, or the *Essence of Supreme Being*. In the text of the *Paramārtha-sāra* is given the gist of the Trika philosophy. The text, which consists of one hundred and five couplets, has a detailed commentary of Yogarāja, the disciple of Kṣemarāja. This commentary is very helpful in understanding the essential philosophical principles of the Trika.

One of the ablest disciples of Abhinavagupta was Kṣemarāja. As a prolific writer, he wrote many important commentaries. Some of his works are the *Pratyabhijñā-hṛdaya*, *Spanda-sandhoha*, *Spanda-nirṇaya*, *Parāpraveśikā* and the *Śivasūtra-vimarśinī*. The *Pratyabhijñā-hṛdaya*, although composed in a *sūtra* style with a detailed commentary, explains the Trika non-dualism in such a manner as not to exclude practice from theory. This text, thus, provides the well-reasoned information concerning the essentials of the Trika theory and praxis. Insofar as the *Spanda-sandoha* is concerned, it briefly of Kallaṭa. A related text— the *Spanda-nirnaya* is an exhaustive commentary on the *Spanda-kārikā*. While offering novel interpretations at many places, the author has also arranged the chapters of the text in accordance with the norm that the tradition has established. The *Parāpraveśikā* is written in a lucid style so that a beginner may easily understand as to what kind of system of thought is put forth by the Trika. Although small in size, the line of thought that is argued in the text is not difficult to follow. Finally, it is the *Śivasūtra-vimarśinī* that is one of the most important works of *Kṣemarāja*. In this text the author tries to show his scholarship by offering novel interpretation as well as by opposing the views of previous commentators. The classification or the division that the author has made of the text in terms of the *śāmbhava-upāya*, *śākta-uāya* and *āṇava-upāya* seems to be quite artificial on account of the fact that the contents of the text do not agree with this division. In contrast to the *Vimarśinī* of Kṣemarāja, the *Vārttika* of Bhāskara is much more faithful to the general ethos of the *Śivasūtra*.

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In addition to the above works, Kṣemarāja also wrote commentaries on the *Svacchanda-tantra*, the *Netra-tantra* and the *Vijñāna-bhairava*. He also wrote commentaries on such *stotra* texts as the *Śivastotrāvalī* of Utpaladeva and the *Stavacintāmaṇi* of Nārayanabhaṭṭa.

After Kṣemaraja, the author who has contributed the most to the Trika is Jayaratha. As we have already spoken about him earlier, there is no need to repeat the same. The important author after Jayaratha that comes to mind is Bhāskarakaṇtha. He composed the *Bhāskarī* in order to explain the abstruse philosophical points in the *Vimarśinī* of Abhinavagupta, which itself is a commentary on the *Īśvarapratyabhijñā* of Utpaladeva. This commentary is quite helpful in grasping the philosophical controversies that occurred between the Buddhist and Trika thinkers. Even though the commentary may be helpful in clearing many philosophical cobwebs, yet Bhāskara also has done disservice in altering the text of the *Vimarśinī* at such places where he could not himself grasp the essential spirit of the discussion. His grandson, Mansārāma, wrote a fresh work, namely, *Svatantryadīpikā*, along with his own commentary on the Trika philosophy. In addition to these authors comes to mind Śivopadhyāya of eighteenth century. He wrote a detailed and comprehensive commentary on the *Vijñānabhairava*, which contains the most esoteric meditative practices of Tantricism. In addition to this commentary, he also wrote another work the *Śrīvidyā* in which an attempt is made at bringing about some kind of

logical synthesis between the non-dualism of the Trika Śaivism and the Advaita Vedānta of Śaṁkara.

While dealing with the Trika literature in general, we must also refer to some important compositions of the Kaula tradition. The earliest and the most prominent writer of this school is Śitikaṇṭha of thirteenth century. While following an earlier tantric work, namely, the Vāmakeśvarimata, he composed a work called *Mahānayaprakāśa* in Kashmirian *Apabhramsā*. Another important writer of this tradition is Maheśvarānanda of Cola country who is said to have lived during the fourteenth century. The important work that he composed is the *Mahārthamañjarī*, which is written in Mahārāṣṭra *Apabhramsā*. He also wrote a commentary in Sanskrit on this text called *Parimala*. Another important writer of this tradition is Svatantrānandanātha, who wrote a very important work called *Mātrikā-cakra-viveka*. The subject that is dealt within this text are the various Divine Energies, which, as personified forces, are said to be existing in the *Śrīcakra*, which as a Tantric symbol represents the complexity of phenomenal existence. Also should be taken into consideration the *Kāmakalāvilāsa* of Puṇyānanda. This work attempts at explaining the symbolic significance of the *Śrīcakra*. This text has a commentary of Amṛtānanda, who was the disciple of Puṇyānanda. There is a work on the non-dualism of the Trika Śaivism called *Cidvilāsa*, which most probably is written either by Puṇyānanda himself or by his disciple. Another author of Kaula tradition is Sāhib Kaula alias Ānandanātha. In one of his long poetical compositions *Devīnāma-vilāsa-* he praises the Goddesses in one thousand verses.

Also there came into being considerable hymnal literature in which the philosophical ideas of the Trika non-dualism were given a devotional colouring. The most celebrated composition of this genre is the *Śiva-stotrā-valī* of Utpaladeva. In this poetical composition Utpaladeva gives a free rein to his emotions and his love for God is unmatchable. Next to Utpaladeva is Bhaṭṭa Nārayana's *Stava-cintāmaṇi*. Equally important are such compositions of Abhinavagupta as the *Dehasta-devatā-cakra-stora*, *Anuttarāṣṭaka*, or the *Krama-stotra*. Also note should be taken of such hymnal compositions as the *Citta-saṁtoṣa-trimśika* and the *Bhavosphara* of Cakrapāṇinātha. There are some hymnal compositions whose authorship has been ascribed to the legendary Durvāsas and the hymnal compositions that fall into this category are the *Parā-śambhū-mahimāstava*, *Tripura-mahimā-stotra* and the *Lalita-mahimā-ratna*. The *Krama-stotra* of Siddhanātha is not available in its entirety. Only a few verses of this humn are extent. The other popular hymnal composition is the *Sāmba-pañca-śikā*. The authorship of this hymn has been ascribed to an unknown figure called *Sāmba*. It has a commentary by Kṣemarāja.

## The General Structure of Philosophical Thought

The basic concern of the Trika philosophical thinking is not different from the thinking of other schools of Indian thought, which is: How to know who we are? This concern for self-knowledge in rooted in the idea that unless we know who we are, we cannot reach the soteriological goal of liberation. The philosophical concern for self-knowledge has its source in the soteriological concern for liberation. The question that may be asked is: Liberation from what? The religious or, for that matter, theological thinking of the Indians has its source in the observation that human existence is not at home in the world. If interpreted in existential terms, it would mean that human existence as it is in the world is not authentic, and so has been termed as *fallen*. The Indian thinker conceives this fallenness or inautnthencity of existence in the world as being constituted by transmigration from one existence to another. Insofar as man is caught up in this cycle of transmigration, he is bound to experience limitation of bondage in the form of suffering. It is from this suffering of transmigration from which the Indian thinkers have sought freedom and for this purpose they have made use of both philosophy and theology. Thus the freedom that the Trika philosophy seeks is from the bondage of transmigra-

tion in terms of self-knowledge.

If expressed in modern philosophical terminology, it would mean that man in the world is leading a life of alienation, which means that he is at home neither with himself nor with the world. This idea of alienation, if expressed in religious terms, finds its concrete expression in the concept in sin and sin, broadly speaking, is understood as that aspect of existence that transforms presence into absence. It is the experience of absence that terminates in what is called the fallen state of existence, and so constitutes the inauthenticity of existence in the world. An inauthentic existence is the one that is in bondage or is unfree. It is from this inauthentic bondage or unfreedom from which the Trika philosophy desires to deliver man. And this deliverance from bondage is spoken of as liberation.

The Trika as a religious denomination is Tantric in orientation, and accordingly has adopted such Tantric methods or practices that it considers to be conductive for liberating man/woman from the bondage of inauthenticity. These Tantric methods are so applied or made use of as would lead to deep introversion of consciousness, and in terms of which consciousness ultimately abides in itself. This abiding of consciousness in itself results in the experience of self-recognition (*pratyabhijñā*), which is to say that an individual comes to know as to who he actually is. Thus as a school of philosophy, the Trika establishes the principle or doctrine of recognition and in terms of which the particular is allowed to be subsumed by the universal. It was Somānanda who in his philosophic treatise, the *Śivadṛṣṭi*, established the basic framework within which the entire structure of the philosophy of recognition is developed. Apart from Somānanda, the other

**The Trika as a religious denomination is Tantric in orientation, and accordingly has adopted such Tantric methods or practices that it considers to be conductive for liberating man/woman from the bondage of inauthenticity.**

two outstanding thinkers that universalized the philosophical principles of recognition are Utpaladeva and Abhinavagupta. The philosophy of recognition has also offered a critique of Buddhist philosophy of momentariness. For the Buddhists reality is insubstantial on account of it being fluxional in nature. Although agreeing with the Buddhists insofar as the fluxional content of phenomena is concerned, the Trika thinkers totally disagree with them concerning the nature of reality.

The aim of the philosophical theory of recognition is not simply to sharpen the intellectual faculty of an individual; rather the fundamental purpose is soteriological, which, from a religious point of view, means delivering man from the sense of limitations that he experiences as an embodied being, It is the experience of limitation within the space-time continuum that is spoken of in theological terms as being equivalent to bondage. It is on account of this bondage that the human individuality itself is referred to as of the nature of an animal. It is so because the freedom of an individual being is so curtailed by his limitations as would reduce him to the state of an animal, Since the purpose of the philosophy of recognition is soteriological, so it attempts, apart from philosophical analysis, to provide such ways and means by the application of which freedom from the space-time limitations is assured. The philosophical and practical methods are so structured as would result in the removal of the coverings of ignorance[36]. Thus the basic philosophical question that the Trika sees as being problematic is epistemological rather than an ontological one. It is the imperfect knowledge concerning one's essential nature that is seen as being responsible in giving rise to the sense of limitation. It is upon gaining perfect knowledge concerning one's nature that the absolute freedom is realised.

The Trika philosophy of recognition, like the Advaita Vedānta of Śaṁkara, is non-dualistic, yet it differs from the latter in its conception of the Absolute. The Absolute of the

Trika is not so passive and lifeless as is the Absolute of Advaita. Movement (*spanda*) charmcterises the Absolute of the Trika, and on account of this inner throb the Absolute pours out of itself the phenomena, or what is called the universe (*viśva*). Since the universe is seen as the self-emptying of the Absolute, and not a mere projection of an illusory power called *māyā*, so the universe is considered to be real. The appearance of the world is real in the same measure as is the reflection in a mirror. For the Trika the world, thus, is not a mere mental projection, but is the actual becoming of the Absolute. This becoming of the Absolute as the universe, however, does not mean that there occurs change in the Absolute. The Absolute remains impartite and indivisible even when emitting the universe out of itself. The emitting occurs in the same manner as an image of an object is reflected in a mirror. The object that is reflected in the mirror does not suffer from any change during the process of being reflected, It is this kind of relation that occurs between the Absolute and the universe.

The philosophy of the Trika is spoken of as being recognitive on account of it enabling an individual to recognise himself as being essentially identical with the Absolute, which in theological language is called Paramaśiva, In the Trika philosophical language it means that the essential nature of an individual is that of I-consciousness --and this is how the Absolute is termed. The doctrine of recognition thus involves itself in the task of integrating the various states of consciousness into a single whole. This philosophy also follows the methodology of reasoning in terms of which the states of consciousness are so interpreted as to be unified into what is termed as I-consciousness.

One of the aspects of consciousness in its empirical mode is the experience of the limitation of will (*icchā*), which is to say that it is phenomenalisation of consciousness that terminates in the experience of unfreedom. What it amounts to saying is that consciousness, which essentially is free, experiences unfreedom to the extent an individual, out of ignorance, identifies I-consciousness with the psychosomatic ego. Ignorance, as it were, functions as a veil that obscures the nature of consciousness. It is upon the removal of the veil of ignorance that the brilliance of consciousness is allowed to shine forth without any hindrance. It is the purpose of the philosophy of recognition to enable the individual to know his essential nature by removing the veils of ignorance[37]. And towards this goal the recognitive philosophy makes use of such methods of analysis and understanding by the application of which the self-shining nature of I-consciousness is intuitively cognized. The Trika recognises that mere mental reasoning or analysis in itself has no power in disclosing as to what is the essential nature of the Absolute I-consciousness. As a religious system of praxis, the Trika adheres to the view that the religious goal, which is that of freedom, will remain unrealiseable unless an individual undergoes certain initiatory rituals, as it is through them that entrance into the realm of Being is gained. It is, moreover, through the power of initiation that both metaphysical ignorance and the karmic impurities are removes, and thereby the self-shining nature of the Absolute as consciousness is revealed. The initiatory rites have not simply to be construed as mere mechanistic methods; rather they have to be seen as a means of gaining access to the sacred through the reception of mantric formulas from a qualified Guru. Thus initiation is understood such a religious method whereby the initiate is empowered with a spiritual power that enables him to have the self-knowledge (*ātma-jñāna*) by causing the destruction of ignorance and of karmic impurities[38] ■

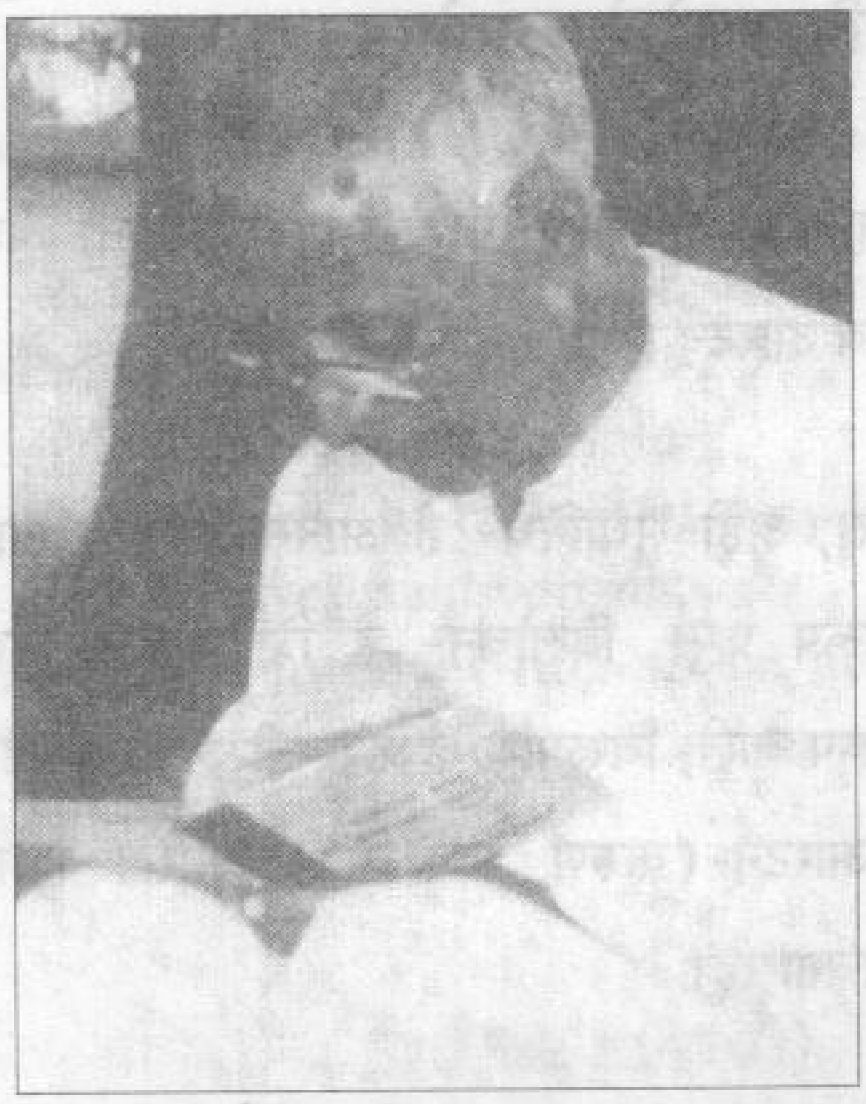
{Concluded}

23. R.G. Bhandarkar, op.cit., p.129
24. See Kṣemarāja, *Śivasūtra-vimarśinī*.
25. Bhāskara, *Śivasūtra-vārtika*, 3-5
26. See above note 5.
27. See Keṣmaraja, *Spanda-nirnaya*.
28. TAV, 1.257.
29. Ibid., 22.433.
30. SD, 3.11.
31. MVV, 1.123, 2.42.
32. SD, 7.109-114.
33. Ibid., 7.118-120.
34. Ibid., 7.121.
35. See Maheśvarānanda, *Mahārtha-mañjarī-parimal*.
36. Abhinavagupta, *Īśvarapratyabhijñā-virmarśinī* (IPV), 1.35
37. TA, 1.55; IPV, 1.20-21
38. Ibid., 1.80.

उत्पलदेवाचार्य कृत

# श्री शिवस्तोत्रावली

व्याख्या : ईश्वरस्वरूप स्वामी लक्ष्मणजू



समावेशात्मक भक्ति का रस–स्रोत है उत्पलदेव का प्रसिद्ध स्तोत्र ग्रंथ "शिवस्तोत्रावली"। कश्मीर शैवमत के दार्शनिक संदर्भों की भी उसमें कौंध है। शिव के प्रति अनन्य प्रेम की ऐसी मार्मिक अभिव्यक्ति इन स्तात्रों में हुई है कि लगता है उत्पलदेव ने उनमें अपना हृदय उंडेल कर रखा है। इन स्तात्रों को गा–गाकर ईश्वरस्वरूप स्वामी लक्ष्मणजू भाव–विभोर हो जाया करते थे। इस ग्रंथ के अनूठे आस्वाद को सामान्य पाठकों तक पहुंचाने के लिए हम श्रृंखलाबद्ध रूप से प्रस्तुत कर रहे हैं मूल स्तोत्रों सहित स्वामी जी द्वारा की गई उनकी अंतदृष्टिपूर्ण व्याख्या।

## भक्तिविलास नामक पांचवां स्तोत्र

प्रस्तुत स्तोत्र का दूसरा नाम 'स्वबलनिदेशन' भी है। इस शब्द के तीन खंड इस प्रकार हैं: स्व–बल–निदेशन। इनका तात्पर्य इस प्रकार है: 'स्व'–अर्थात् स्वरूपभूत अनुत्तरभट्टाकरक के, 'बल' ईश्वरीय क्षमता का, –निदेशन'–वर्णन।

त्वत्पादपद्मसम्पर्कमात्रसम्भोगसङ्गिनम्।
गलेपादिकया नाथ मां स्ववेश्म प्रवेशय।। 1।।

<u>अन्वयः</u>:– नाथ त्वत्पाद–पद्मसंपर्क – मात्रसम्भोगसंगिनं मां गलेपादिकया स्व–वेश्म प्रवेशय।

नाथ–हे स्वामी!, त्वत्–तुम्हारे, पाद–पद्म–चरण–कमलों के, संपर्क– मात्र–केवल स्पर्श रूपी, सम्भोग–अस्वाद में, संगिनं– आसक्त बने हुए, मां–मुझे, गलेपादिकया–हठशक्तिपातके क्रमसे, स्व–वेश्म–अपने (चित् रूपी) घर में, प्रवेशय–प्रवेश कराइये।

हे नाथ! केवल आपके चरणकमलों के साथ चिपक कर (लोकोत्तर) रस का चर्वण करते रहने की लगन वाले मुझको हठशक्तिपात के ज़ोरदार धक्के से अपने घर के अंदर अर्थात् चित्–प्रकाशमय घर के अंदर ढकेल दीजिए।

<u>संकेत</u>–यहां पर मूल मुक्तक में 'गलेपादिका' शब्द का प्रयोग किया गया है। किसी पुरुष की गर्दन को ज़ोर से पकड़कर आगे की ओर धकेल देने को संस्कृत में 'गलेपादिका' कहते हैं। भगवान् उत्पलदेव ने इस शब्द का लाक्षणिक प्रयोग करके इससे परमेश्वर के हठशक्तिपात का अभिप्राय निकाला है।

भवत्पादाम्बुजरजोराजिरञ्जितमूर्धजः।
अपाररभसारबधनर्तनः स्यामहं कदा ।।2।।

<u>अन्वयः</u>:– (प्रभो) अहं भवत्पादअम्बुजरजः राजिरञ्जितमूर्धजः (एवं फलतः अपाररभसाआरबधनर्तन कदा

स्याम्।

(प्रभो- हे ईश्वर!), अहं-मैं, भवत्-आपके, पाद-अम्बुज-चरण-कमलों की, रजः-धूलि के, राजि-पुंज से, रञ्जित-रंगे हुए, मूर्धजः- केशों वाला, (एवं फलतः-और फलस्वरूप), अपार-असीम, रभसा-हर्ष से, आरब्ध-आरम्भ किए, नर्तनः-नृत्यवाला, कदा-भला कब, स्याम्-बनूं।।

(हे नटराज!) वह वेला कब आयेगी जब मैं आपके पादकमलों से झड़ते हुए पराग के अंबार से अपने केशों को सजा-संवार कर असीम हर्ष भरे वेग की मुद्रा में नाचने लगूँ।

संकेत- यह शैवयोग की एक भूमिका है।

त्वदेकनाथो भगवन्नियदेवार्थये सदा।
त्वदन्तर्वसतिर्मूको भवेयं मान्यथा बुधः।। 3।।

अन्वयः- भवन् त्वद्‌एकनाथः (अहं) इयत् एव सदा अर्थये त्वद्- अन्तर् वसतिः-मूकः (एव) भवेयम् (किन्तु) अन्यथा बुधः (अपि) मा (भवेयम्)।

भगवन्-हे भगवान्!, त्वद्-आप की, एक-एक, नाथः-स्वामी हैं जिसके, (अहं-ऐसा मैं), इयत्-(केवल) इतना, एव-ही, सदा-सदैव, अर्थये-मांगता हूँ, त्वद्-अन्तर्-आप के स्वरूप में, वसतिः-वास करता हुआ मैं, मूकः-गूंगा, (एव-ही), भवेयम्-बना रहूँ, (किन्तु-पर), अन्यथा-अन्यथा (अर्थात् आप के स्वरूप से विमुख होकर), बुधः (अपि)-ज्ञानवान् भी, मा (भवेयम्)-न बनूं।

(हे भगवान!) आप मेरे एकले मनचाहे स्वामी हैं, आपसे केवल इतनी याचना कर रहा हूँ कि मैं आपके (चिद्घन) स्वरूप में प्रतिष्ठित रहने की दशा में हमेशा गूंगा ही बना रहूं, अन्यथा (आपसे विमुख होने की दशा में) शास्त्रज्ञानी भी कतई न बन पावूं।

संकेत- स्वरूपसंवित्ति की उपलब्धि और उस भाव पर संरूढ होना ही सारे शास्त्रों के अनुशीलन एवं योग साधनाओं का मात्र एवं मुख्य प्रयोजन है। यदि परमेश्वर के अनुग्रह से किसी का उद्देश्य पूरा हो गया हो तो ज्ञान बघारने का कोई प्रयोजन नहीं, यदि नहीं भी हुआ हो तो शुष्क ज्ञानी बनने का भी कोई प्रयोजन नहीं है।

अहो सुधानिधे स्वामिन् अहो मृष्ट त्रिलोचन।
अहो स्वादो विरूपाक्षेत्येव नृत्येयमारटन्।। 4।।

अन्वयः-स्वामिन् अहो सुधानिधे! अहो मृष्ट! त्रिलोचन! अहो स्वादो! विरूपाक्ष! इत्येव आरटन् (अहं) नृत्येयम्।

स्वामिन्-हे ईश्वर!, अहो सुधानिधे- हे आनन्द-सागर!, अहो मृष्ट!- हे चमत्कारस्वरूप प्रभु!, त्रिलोचन- हे त्रिनेत्रधारी!, अहो स्वादो- हे मधुर स्वरूप वाले, विरूपाक्ष-हे डरावनी आंखो वाले!, इत्येव-इसी प्रकार, आरटन्-(करुण स्वर में) पुकारता हुआ, (अहं-मैं) नृत्येयम्-नाचता रहूं।

हे स्वामी! मेरी केवल इतनी अभिलाषा है कि मैं निरन्तर-'हे अमृत के सागर, हे (अहं) चमत्कारमय, हे तीन नेत्रों वाले, हे मनभावन स्वरूप वाले, हे विषम नेत्रों वाले प्रभु!' - इसी आर्त मनुहार की रट लगाता हुआ नृत्य करता रहूं।

त्वत्पादपद्मसंस्पर्शपरिमीलितलोचनः।
विजृम्भेय भवद्भक्तिमदिरामदघूर्णितः।। 5।।

अन्वयः- (प्रभो) (अहं) त्वत्पादपद्मसंस्पर्शपरिमीलितलोचनः (तथा) भवत्भक्तिमदिरामदघूर्णितः (सन्) विजृम्भेय।

(प्रभो-हे प्रभु!), (अहं-मैं), त्वत्-आप के, पाद-पद्म-चरण कमलों के, संस्पर्श-स्पर्श से, परिमीलित-अन्तर्मुख बने हुए, लोचनः-नेत्रों (अर्थात् अन्तःकरण), (तथा-तथा), भवत्-आपकी, भक्ति-भक्ति रूपिणी, मदिरा-मदिरा की, मद-मस्ती से, घूर्णितः-मतवाला, (सन्-होकर), विजृम्भेय- नाचता रहूं।

(हे परमेश्वर!) आपके पादकमलों का स्पर्श पाने से सारी करणवृत्तियों (इन्द्रियवृत्तियों) के अन्तर्मुख बन जाने की अवस्था में

मैं आपकी भक्तिरूपिणी सुरा के नशे में झूमता हुआ 'नाचता रहूं'-अर्थात् अन्तः-बहिः चिद्विकास के आवेश में हुलसता रहूं।

चित्तराभूभृद्धुवि विभो वसेयं क्वापि यत्र या।
निरन्तरत्व तवप्रलापमयी वृत्तिर्महारसां ।।6।।

अन्वयः- विभे (अहं) चित्तभूभृत्भुवि क्वापि वसेयं यत्र निरन्तर त्वत्प्रलापमयी सा महारसा वृत्तिः (प्राप्यते)।

विभो-हे व्यापक प्रभु!, (अहं-मैं), चित्त-चित्त रूपी, भूभृत-पर्वत की, भुवि-भूमि अर्थात् तराई पर, क्वापि-कहीं अर्थात् किसी (ऐसे एकान्त) स्थान पर, वसेयं-निवास करूं, यत्र-जहां, निरन्तर-लगातार, त्वत्-आप के स्वरूप में, प्रलापमयी- परामर्श करने वाली, सा-वह (अलौकिक), महारसा-परमानन्द-रस-पूर्ण, वृत्तिः- स्वरूप-स्थिति, (प्राप्यते- प्राप्त होती है)।

हे सर्वव्यापक प्रभ! चाहता हूं कि मैं अपने चित्तरूपी पहाड़ की किसी (एकान्त) तराई पर निवास करता रहूं, जहां लगातार लोकोत्तर आनन्दमयता (रसवत्ता) से भरी हुई स्वरूपसमावेश की स्थिति (मेरे लिए सुलभ हो)।

संकेत- प्रस्तुत मुक्तक में 'चित्तभुभृद्धवि=चित्तरूपी पर्वत की तराई' से चित्त से संबन्धित किसी योग भूमिका का अभिप्राय है।

यत्र देवीसमेतस्त्वमासौधादा च गोपुरात्।
बहुरूपः स्थितस्तस्मिन्वास्तव्यः स्यामहं पुरे।।7।।

अन्वयः- (भगवान्) यत्र देवीसमेतः त्वम् आसौधात् आ च गोपुरात् बहुरूपः (सन्) स्थितः तस्मिन् पुरे अहं वास्तव्यः स्याम्।

(भगवन्-हे ईश्वर!), यत्र-जिस (चिदानन्द रूपी नगरी) में, देवी-समेतः -पराशक्ति के साथ, त्वम्-आप, आ-सौधात्-(अन्तरङ्ग उच्च परप्रमाता रूपी) भवन से लेकर, आ च गोपुरात्-(इन्द्रियों के विषय रूपी) द्वार तक, बहुरूपः (सन्)-अनेक रूपों को धारण किये हुए, स्थितः-ठहरे हैं, तस्मिन्-उसी, पुरे-नगरी में, अहं-मैं, वास्तव्यः-निवास, स्याम्-करूं।

(हे सर्वमय प्रभु।) जिस नगरी में आप भगवती पराभट्टारिका के संग, 'सौध'-अर्थात् सुधामय हृदय के रूप वाले अंतरंग महल से लेकर 'गोपुर'- अर्थात् शब्द-स्पर्श इत्यादि इन्द्रियविषयों के प्रवेशमार्ग के रूपवाले बाहरी मुख्य नगरद्वार तक (स्वयं) अनन्त रूपों में रममाण रहते हैं, मैं 'उसी नगरी'-अर्थात् चित्-भाव के रूपवाली नगरी का (स्थायी) निवासी बनूँ।

समुल्लसन्तु भगवन् भवद्भानुमरीचयः।
विकसत्वेष यावन्मे हृत्पद्मः पूजनाय ते।। 8।।

अन्वयः- भगवन् भवद्भानुमरीचयः (तावत्) समुल्लसन्तु यावत् एषः मे हृत्पद्मः ते पूजनाय विकसतु।

भगवन्- हे भगवान!, भवद्-आप, भानु-सूर्य भगवान की, मरीचयः- (अनुग्रह प्रद) किरणें, (तावत-तब तक), समुल्लसन्तु- चमकती रहें, यावत-तब तक कि, एषः-यह, मे-मेरा, हृत्-पद्मः-हृदय रूपी कमल, ते-आप की, पूजनाय-पूजा के लिए, विकसतु-(पूर्ण रूप में) खिल जाय।

हे भगवान! आप सूर्यदेव का किरणपुंज अर्थात् अनुग्रहमयी शक्तियों का समूह मेरे लिए (तब तक) प्रकाश को फैलाता रहे जब तक मेरा हृदयरूपी कमल पूरी तरह विकसित होकर आपकी अर्चना करने के योग्य बन जाए।

संकेत- प्रस्तुत मुक्तक में प्रयुक्त 'पूजनाय' शब्द स्वरूपसंवित्ति में पूरी तर संरूढ होने के अभिप्राय को द्योतित कर रहा है।

प्रसीद भगवन् येन त्वत्पदे पतितं सदा।
मनो मे तत्तदास्वाद्य क्षीवेदिव गलेदिव।।9।।

अन्वयः- भगवन् प्रसीद येन त्वत्-पदे सदा पतितं मे मनः तत् तत् आस्वाद्य क्षीवेत् इव गलेत् इव।

भगवन्-हे (सर्व-ऐश्वर्य-सम्पन्न) प्रभु!, प्रसीद-(आप) प्रसन्न हो जाइये, येन-ताकि, त्वत्-पदे-आप के चरणों में, सदा-सदैव, पतितं-पड़ा हुआ, मे मनः-मेरा मन, तत् तत्-उन (अवर्णनीय अवस्थाओं) का, आस्वाद्य-अनुभव करके, क्षीवेत् इव-(आनन्द से) मस्त-सा हो जाए (और), गलेत् इव-(उसी आनन्द में) लय हो जाय।।

हे भगवान्! आप मुझ पर प्रसन्न हो जाइए (अर्थात् मुझ पर अनुग्रह कीजिए) ताकि हमेशा आप के चरणों की शरण में पड़ा हुआ यह मेरा मन, उत्तरोत्तर भूमिकाओं के आनन्द का आस्वाद लेता हुआ, मतवाला जैसा बनकर 'उसी में'- अर्थात् परिपूर्ण रसमयता में विलीन हो जाए।।

प्रहर्षाद्वाथ शोकाद्वा यदि कुड्यद्घटादपि।
बाह्यादथान्तराद्भावात्प्रकटीभव मे प्रभो।।10।।

अन्वयः-प्रभो प्रहर्षात् अथवा शोकात् यदि वा कुड्यात् (अथवा) घटात् अपि (अथवा) बाह्यात् अथ आन्तरात् भावात् (यथा तथा अपि) (त्वं) मे प्रकटीभव।

प्रभो-हे (सर्वशक्तिमान) प्रभु!, प्रहर्षात्-हर्ष, अथवा-या, शोकात्-शोक में से, यदि वा-अथवा, कुड्यात्-दीवार, (अथवा-या), घटात् अपि-घड़े में से, (अथवा-अथवा), बाह्यात्-(किसी) बाहरी, अथ-या, आन्तरात्-भीतरी, भावात्-पदार्थ में से, (यथा तथा अपि-जैसे तैसे भी), (त्वं-आप), मे-मेरे लिए, प्रकटीभव-प्रकट हो जाइये।

हे प्रभु! हर्ष या शोक जैसे 'आन्तर'-अर्थात् अन्तःकरणों से वेद्य सुखरूपी प्रमेय विषयों, अथवा दीवार एवं कलसा जैसे 'बाह्य'-अर्थात् बाहरी इन्द्रियज्ञान से वेद्य नीलरूपी प्रमेयभावों में से किसी भी भाव से आप मेरे सामने प्रकट हो जाइए।

बहिरप्यन्तरपि तत्स्यन्दमानं सदास्तु मे।
भवत्पादाम्बुजस्पर्शामृतमत्यन्तशीतलम्।।11।।

अन्वयः-(भगवन्) तत् अत्यन्तशीतलं (एवं) बहिः अपि अन्तः अपि स्यन्दमानं भवत्पादअम्बुजस्पर्श अमृतं मे सदा अस्तु।

(भगवन्-हे ईश्वर!), तत्-वह, अत्यन्त-अत्यन्त, शीतलं-शीतल, (एवं-और), बहिः अपि-बाहर तथा, अन्तः अपि-भीतर से, स्यन्दमानं- (अमृत) बहाने वाला, भवत्-आप के, पाद-अम्बुज -चरण-कमलों का, स्पर्श-स्पर्श रूपी, अमृतं-अमृत, मे-मुझे, सदा-सदैव, अस्तु-प्राप्त होता रहे।।

(हे अचिन्त्य महेश्वर!) आपके पादकमलों को छूने के रूपवाला अमृत, जो कि बाहरी विश्वमयता और भीतरी विश्वोत्तीर्णता-दोनों ओर झरता रहता है, और अत्यन्त शान्तिदायक है, मुझे हमेश उपलब्ध होता रहे।

त्वत्पादसंस्पर्शसुधासरसोऽन्तर्निमज्जनम्।
कोऽप्येष सर्वसम्भोगलङ्घी भोगोऽस्तु मे सदा।।12।।

अन्वयः-(नाथ) (यत्) त्वद्पादसंस्पर्शसुधासरसः अन्तर् निमज्जनम् एषः कोऽपि (च) सर्वसंभोगलंघी भोगः मे सदा अस्तु।

(नाथ-हे स्वामी!), (यत्-जो), त्वद्-आप के, पाद-चरणों के, संस्पर्श-स्पर्श रूपी, सुधा-अमृत के, सरसः-सरोवर के, अन्तर-बीच में, निमज्जनम्-डूबना (या स्नान करना) है, एषः-(वही) यह, कोऽपि- अलौकिक, (च-तथा), सर्व-समस्त, संभोग-भोगों से, लंघी भोगः- अत्युत्कृष्ट (स्वात्मानन्द रूपी) भोग, मे-मुझे, सदा अस्तु-सदैव प्राप्त हो।

(हे देवाधिदेव!) आपके पादकमलों का स्पर्श करते रहने के रूपवाले अमृत के सरोवर में डुबकी मारना ही एक अतिविलक्षण एवं दूसरे सारे उपभोगों की अपेक्षा अतिरोचक उपभोग है, मुझे वही उपभोग हमेशा मिलता रहे।

निवेदितमुपादत्स्व रागादि भगवन्मया।
आदाय चामृतीकृत्य भुङ्क्ष्व भक्तजनैःसमम्।।13।।

अन्वयः-भगवन् मया निवेदितं राग-आदि उपादत्स्व (एवं) च आदाय अमृतीकृत्य भक्तजनैः समम् (तान्) भुङ्क्ष्व।

भगवन्-हे भगवान!, मया-मुझ से, निवेदितं-अर्पित किये गये, राग-आदि-राग, द्वेष आदि को, उपादत्स्व-(आप) ग्रहण कीजिए, (एवं) च-और (उन्हें), आदाय-लेकर (तथा अपने चित्प्रकाश से), अमृतीकृत्य-आनन्दमय बना कर, भक्त-जनैः-हम भक्त-जनों के, समम्-समेत, (तान्-उनका), भुंक्ष्व-भोग कीजिये।

हे भगवान्! मैंने राग आदि सारी मानसिक वृत्तियों का भोग आपको अर्पण किया है, इसको स्वीकार कीजिए, और (चित्शक्ति के स्पर्श से अमृतमय बनाकर अपने भक्तप्रवरो के संग इसका भोग लगाइए।

अशेषभुवनाहारनित्यतृप्तः सुखासनम्।

स्वामिन् गृहाण दासेषु प्रसादालोकनक्षणम्।।14।।

अन्वयः-स्वामिन् अशेषभुवनआहारनित्यतृप्तः त्वं दासेषु सुखासनं प्रसादआलोकनक्षणं गृहाण।

स्वामिन्-हे स्वामी!, अशेष-सभी, भुवन-भुवनों का, आहार-ग्रास करने से, नित्य-सदैव, तृप्तः- परमानन्दघन बने हुए, त्वं-अप, दासेषु- (हम) सेवकों के लिये, सुखासनं-आनन्द-व्याप्ति-मय, प्रसाद-अनुग्रह-पूर्ण, आलोकन-दृष्टिपात का, क्षणं-समय, गृहाण-ग्रहण कीजिए (अर्थात् अब हम पर अनुग्रह कीजिये)।

हे स्वामी! आप सारे भुवनों का ग्रास करने के कारण 'नित्यतृप्त' अर्थात् आकांक्षाओं से रहित केवल आनन्दघन अवस्था में वर्तमान हैं, आप केवल अपने दासजनों पर अनुग्रहमयी दृष्टि डालने के हेतु क्षणभर के लिए अति आनन्ददायक 'आसन'-अर्थात् चित्विमर्शमय आसन को ग्रहण कीजिए।

अन्तर्भक्तिचमत्कारचर्वणामीलितेक्षणः।

नमो मह्यं शिवायेति पूजयन् स्यां तृणान्यपि।।15।।

अन्वयः-(प्रभो) अन्तर्भक्तिचमत्कारचर्वणआमीलितईक्षणः (अहं) मह्यं शिवाय नमः इति तृणानि अपि पूजयन् स्याम्।

(प्रभो-हे स्वामी!), अन्तर्-(अहं परामर्श रूपिणी) भीतरी, भक्ति-भक्ति के, चमत्कार-चमत्कार का, चर्वण-आस्वाद लेने से, आमीलित-बन्द की हुए, ईक्षणः-आंखो वाला (अर्थात् अन्तर्मुखीभूत इन्द्रियों वाला) (अहं-मैं), मह्यं-'मुझ (चिद्रूपी), शिवाय-शिव को, नमः-नमस्कार हो', इति-ऐसा कहते हुए, तृणानि-तिनकों की, अपि-भी, पूजयन्-पूजा करता, स्याम्-रहूं।

(हे प्रभु!) आन्तरिक (समावेशमयी) पराभक्ति की रसमयता का आस्वाद लेने से 'मुंदी हुए आंखों वाला'-अर्थात् अन्तर्मुख बनी हुई इन्द्रियवृत्तियों वाला मैं- ''नमो मह्यं शिवाय=मुझ चित्-प्रकाशमय शिव को प्रणाम हो''-इस महामंत्र का परामर्श करते हुए, तिनकों की भी (शिवरूप में) अर्चना करता रहूं।

अपि लब्धभवद्भावः स्वात्मोल्लासमयं जगत्।

पश्यन् भक्तिरसाभोगैर्भवेयमवियोजितः।।16।।

अन्वयः-(भगवान्) लब्ध-भवत्-भावः (इदं) जगत् स्वात्मउल्लास-मयं पश्यन् अपि (अहं) भक्ति-रसआभोगैः अवियोजितः भवेयम्।

(भगवन्-हे भगवान!), लब्ध-भवत्-भावः-आप के अद्वयानन्द को प्राप्त करके, (इदं-और इस), जगत्-जगत् को, स्वात्म-अपनी ही आत्मा की, उल्लासमयं-झलक से युक्त, पश्यन्-देखते हुए, अपि-भी, (अहं-मैं), भक्ति रस-भक्ति रस के, आभोगैः-चमत्कारों से, अवियोजितः- वंचित न, भवेयम्-रहूं।

हे भगवान्! आपके 'भाव'-अर्थात् चित्भाव पर प्रतिष्ठित होने और सारे जगत् को स्वरूप के ही (बाहरी) विकास के रूप में देखते रहने पर भी में कहीं भक्तिरस के चमत्कार (अन्तर्मुखीन आस्वाद) से बिछुड़ने न पावूं।

संकेत- प्रस्तुत मुक्तक का तात्पर्य यह है कि उच्चतर आध्यात्मिक भूमिका पर संरूढ होने पर भी कहीं देहाभिमान इत्यादि की जकड़ मुझे फिर भी दबोच न ले और फलतः मैं उस भूमिका से च्युत न हो जावूं।

आकाङ्क्षणीयमपरं येन नाथ न विद्यते।
तव तेनाद्वितीयस्य युक्तं यत्परिपूर्णता।।17।।

अन्वयः-नाथ येन तव अपरम् आकांक्षणीयं न विद्यते तेन तव अद्वितीयस्य यत् परिपूर्णता (सर्वत्र) (उक्ता) (तत्तु) युक्तम्।

नाथ-हे स्वामी!, येन-चूंकि, तव-आप को, अपरम्-(किसी) दूसरी वस्तु की, आकांक्षणीयं-अभिलाषा, न-नहीं, विद्यते-है, तेन-अतः, तव-आप, अद्वितीयस्य-अद्वितीय (प्रभु) की, यत्-जो, परिपूर्णता-परिपूर्णता, (सर्वत्र-समस्त शास्त्रों में), (उक्ता-कही गई है), (तत्तु-वह तो), युक्तम् -ठीक (है)।

हे नाथ! आपके लिए तो कोई दूसरी (चित्स्वरूप से इतर) अभिलषणीय वस्तु का सद्भाव नहीं है, अतः आप जैसे 'अद्वितीय'-अर्थात् एकल या अपरमुखापेक्षी प्रभु की जिस परिपूर्णता का बखान (शास्त्रों में) किया गया है वह बिल्कुल युक्तियुक्त है।

हास्यते नृत्यते यत्र रागद्वेषादि भुज्यते।
पीयते भक्तिपीयूषरसस्तत्प्राप्नुयां पदम्।।18।।

अन्वयः-(प्रभो) (अहं) तत् पदं प्राप्नुयां यत्र हास्यते नृत्यते रागद्वेष-आदि भज्यते (च) भक्तिपीयूषरसः पीयते।

(प्रभो-हे स्वामी!), (अहं-मैं), तत् पदं-उस (स्वरूप-सामावेशमय) स्थान को, प्राप्नुयां-प्राप्त करूं, यत्र-जहां, हस्यते-हंसा जाता है, नृत्यते-नाचा जाता है, राग-द्वेष-आदि-राग और द्वेष आदि, भुज्यते-भोगे जाते हैं, (च-और), भक्ति-भक्ति रूपी, पीयूष-रसः-अमृत-रस, पीयते-पिया जाता है।

हे ईश्वर! काश मैं उस (लोकोत्तर) पदवी पर पहुंच पाऊँ जहां केवल हंसा जाता है, नृत्य किया जाता है, राग, द्वेष आदि वृत्तियों का भोग लगाया जाता है और भक्ति के अमृतमय रस का छक कर पान किया जाता है।

तत्तदपूर्वामोद-त्वच्चिन्ताकुसुमवासना दृढताम्।
एतु मम मनसि याव-न्नश्यतु दुर्वासनागन्धः।।19।।

अन्वयः-(प्रभो) तत्तत्अपूर्वआमोदत्वत् चिन्ताकुसुमवासना मम मनसि (तावत्) दृढताम् एतु यावत् दुर्वासनागन्धः नश्यतु।

(प्रभो-हे स्वामी!), तत्-तत्-उस अनूठे, अपूर्व-तथा अलौकिक, आमोद-आनन्द से युक्त, त्वत्-आप के, चिन्ता-चिन्तन रूपी, कुसुम-फूल की, वासना-सुगन्धि, मम-मेरे, मनसि-हृदय में, (तावत्-तब तक), दृढताम्-स्थिरता को, एतु-प्राप्त हो जाए (अर्थात् स्थिर होकर बनी रहे), यावत्-जब तक कि, दुर्वासना-बुरी वासना रूपिणी, गन्धः-दुर्गन्ध, नश्यतु-(समूल) नष्ट हो जाए।

(हे मलातीत प्रभु!) आपके चिंतन, जो कि अतिविलक्षण एवं नितनवल (अलौकिक) आह्लाद से सराबोर है, के रूपवाले फूल की 'वासना' अर्थात् चिन्तन की वासनारूपी महक, मेरे मन में (तब तक) पक्की बनती रहे जब तक इससे (राग द्वेष इत्यादि) कुत्सित वासनाओं की दुर्गन्ध (बदबू) पूरी तरह नष्ट हो जाए।

क्व नु रागादिषु रागः क्व च हरचरणाम्बुजेषु रागित्वम्
इत्थं विरोधरसिकं बोधय हितममर मे हृदयम्।।20।।

अन्वयः- अमर क्व नु रागादिषु रागः च क्व हरचरण अम्बुजेषु रागित्वम् इत्थं हितं विरोधरसिकं मे हृदयं बोधय।

अमर-हे अमर प्रभु!, क्व नु-'कहां, रागादिषु-राग आदि विषयों के प्रति, रागः-आसक्ति, च-और, क्व-कहां, हर-महादेव जी के, चरण-चरण, अम्बुजेषु-कमलों के प्रति, रागित्वम्-भक्ति', इत्थं-ऐसी, हितं-कल्याण की बात, विरोध-विरोध के, रसिकं-प्रेमी (अर्थात् इन दोनों) विरोधी बातों में लगे हुए, मे-मेरे, हृदयं-मन को, बोधय-समझाइये।

हे मृत्युंजय देव। राग आदि (सांसारिक) वृत्तियों के साथ गहरा लगाव (अर्थात् व्युत्थानकाल में विषयों के प्रति उन्मुखता) कहां, और भगवान् शंकर के पादकमलों के प्रति गहरा अनुराग (अर्थात् समावेशकालीन भगवद्भक्ति) कहां? इस प्रकार की परस्पर विरोधी वृत्तियों के रसिक इस मेरे हृदय को हितकर की बात समझाने की दया करें।

संकेत-उत्पलदेव के कथन का तात्पर्य यह है कि भगवान् मेरे मन में इस विवेक को उजागर करें कि मुक्तक के पूर्वार्ध में संकेतित पहले प्रकार की पाशवी विषयासक्ति का पूर्ण बहिष्कार करने से ही हृदय का हितकर अर्थात् पूर्ण कल्याण हो सकता है।

विचरन्योगदशास्वपि विषयव्यावृत्तिवर्तमानोऽपि।
त्वच्चिन्तामदिरामद तरलीकृतहृदय एव स्याम्।।21।।

अन्वयः-(प्रभो) योगदशासु विचरन् अपि (च) विषयव्यावृत्तिवर्तमानः अपि (अहं) त्वत्चिन्ता मदिरामदतरलीकृतहृदयः एव स्याम्।

(प्रभो-हे नाथ!), योगदशासु-योग सम्बन्धी अवस्थाओं में, विचरन्- फिरता हुआ, अपि-भी, (च-तथा), विषय-विषयों से, व्यावृत्ति-(अपने मन को) हटाने में, वर्तमानः अपि-लगा हुआ भी (अर्थात् इन्द्रियों को वश में रखता हुआ भी) (अहं-मैं), त्वत्-चिन्ता-आप के चिन्तन रूपिणी, मदिरा-मदिरा की, मद-मस्ती से, तरलीकृत-चंचल बने हुए, हृदयः एव-हृदय वाला ही, स्याम्-बना रहूं।

(हे देव!) योग की भिन्न-भिन्न अवस्थाओं में संचार करते हुए भी, और सारी इन्द्रियों को विषयों से विमुख बनाने में जुटा हुआ पाने पर भी, मैं आपके नामस्मरणरूपी शराब के नशे से चंचल हृदयवाला ही नित बना रहूं।

वाचि मनोमतिषु तथा शरीरचेष्टासु करणरचितासु।
सर्वत्र सर्वदा मे पुरःसरो भवतु भक्तिरसः।।22।।

अन्वयः-(भगवन्) वाचि मनःमतिषु करणरचितासु शरीरचेष्टासु तथा सर्वत्र (भवत्) भक्तिरसः सर्वदा मे पुरःसरः भवतु।

(भगवन्-हे भगवान!), वाचि-वाणी, मनः-मन, मतिषु-और बुद्धि, करण-इन्द्रियों द्वारा, रचितासु-की गई, शरीर-शरीरिक, चेष्टासु-चेष्टाओं, तथा-तथा, सर्वत्र-सभी अवस्थाओं में, (भवत्-आप की), भक्तिरसः-भक्ति का रस, सर्वदा-सदा, मे-मेरा, पुरःसरः-साथी, भवतु-बना रहे (अर्थात् मुझे उपलब्ध होता रहे)।

(हे वरद ईश्वर!) वाणी, मन और बुद्धि के व्यापारों में, ज्ञानेन्द्रियों एव कर्मेन्द्रियों के द्वारा की जाने वाली कायिक चेष्टाओं में, और दूसरी सारी अवस्थाओं में हमेशा आपकी भक्ति का रस मेरा अगुआ बना रहे।

स्फुरदनन्तचिदात्मकविष्टपे परिनिपीतसमस्तजडाध्वनि।
अगणितापरचिन्मयगण्डिके प्रविचरेयमहं भवतोऽर्चिता।।24

अन्वयः-(प्रभो) परिनिपीत समस्त जड अध्वनि अगणित अपरचिन्मय गण्डिके स्फुरत् अनन्त चिदात्मक विष्टपे (अहं) भवतः अर्चिता (एव) प्रविचरेयम्।

(प्रभो-हे ईश्वर!), परिनिपीत-नष्ट किए जाते हैं, समस्त-सारे, जड-जड रूपी, अध्वनि-प्रमेय-मार्ग जिससे (और), अगणित-कुछ भी नहीं समझी जाती, अपर-दूसरी (अर्थात् स्वरूपव्यतिरिक्त), चिन्मय-चित् रूपिणी, गण्डिके-नगरी जिसमें, ऐसे, स्फुरत्-देदीप्यमान (चमकते हुए), अनन्त-और असीमित, चिदात्मक-चित् रूपी, विष्टपे-भुवन में, (अहं-मैं), भवतः-आप की, अर्चिता-पूजा करता हुआ, (एव-ही), प्रविचरेयम्-विहार करूं।

(हे परमेश!) मैं आपका पुजारी बन कर उस भडकीले और असीम विस्तार वाले (चिन्मय) भुवन में विचरण करता रहूं, जिस (भुवन ने) जड़प्रमेयता के सारे रास्तों को अपने में सोख रखा है,

और जिसमें किसी दूसरी (अलग या अतिरिक्त) चिन्मय नगरी की गणना नहीं की जाती है।

संकेत-मुक्तक का तात्पर्य यह है कि विश्वभर में जितनी नगरियों की कल्पना का विस्तार हो सकता है वे सारी की सारी चिन्मय भुवन का ही विस्तार मात्र होने के कारण उसके साथ अभिन्न हैं, अतः उस भुवन में किसी दूसरी चिन्मयनगरी की गणना की संभव नहीं है।

स्ववपुषि स्फुटभासिनि शाश्वते
स्थितिकृते न किमप्युपयुज्यते।
इति मतिः सुदृढा भवतात् परं मम
भवच्चरणाब्जरजः शुचेः॥25॥

अन्वयः-(प्रभो) स्फुटभासिनि (तथा) शाश्वते स्ववपुषि स्थितिकृते (सति) किमपि न उपयुज्यते इति मतिः भवत्चरण अब्जरजः शुचेः मम (अस्तु) (सा च) परं सुदृढा भवतात्।

(प्रभो-हे स्वामी!), स्फुट-''अत्यन्त, भासिनि-प्रकाशस्वरूप, (तथा- तथा), शश्वते-अविनाशी, स्व-वपुषि-अपनी (चिदानन्दस्वरूप), स्थिति- स्थिति के, कृते (सति)-स्थिर होने पर, किमपि-(ध्यान, जप आदि) किसी (दूसरी बात) का, न उपयुज्यते-उपयोग नहीं होता'', इति मतिः- ऐसी बुद्धि, भवत्-आप के, चरणअब्ज-चरण-कमलों की, रजः-धूलि से, शुचेः-पवित्र बने हुए, मम (अस्तु)-मुझ को प्राप्त हो, (सा च)-और वह, परं-अत्यन्त, सुदृढा-स्थिर, भवतात्-रहे॥

(हे निरामय प्रभु!) ''स्पष्ट रूप में भासमान (प्रकाशमान) रहने वाले और अविनाशी (चिन्मय) आत्मस्वरूप में पक्की स्थिति प्राप्त कर लेने पर (अथवा श्रीक्षेमराज के मतानुसार पक्की स्थिति प्राप्त कर लेने की दिशा में), किसी भी (ध्यान, धारा आदि) उपाय की तनिक् भी उपयोगिता नहीं है'', आपके चरणकमलों की धूलि से पवित्र बने हुए मेरे अंतस् में ऐसी ही प्रतिभा का विकास हो जाए और वही अटल भी बनी रहे।

संकेत-अविनाशी आत्मस्वरूप में पूर्णतया संरूढ होने के लिए केवल आदिदेव का अनुग्रह चाहिए, क्योंकि शेष सारे कपोलकल्पित उपाय बेकार हैं-''उपाय जालं न शिवं प्रकाशयेत्''।

किमपि नाथ कदाचन चेतसि
स्फुरति तद्भवदंघ्रितलस्पृशाम्।
गलति यत्र समस्तमिदं सुधा-सरसि
विश्वमिदं दिश मे सदा॥26॥

अन्वयः-नाथ भवत् अंघ्रितलस्पृशां चेतसि कदाचन तत् किमपि स्फुरति यत्र इदं समस्तं विश्वं सुधासरसि गलति (इदं) मे सदा दिश।

नाथ-हे स्वामी!, भवत्-आप के, अंघ्रितल-चरण-तलों के, स्पृशां- स्पर्श से युक्त (भक्त-जनों) के, चेतसि-मन में, कदाचन-कभी (अर्थात् किसी समाधि-काल में), तत्-वह, किमपि-अलौकिक (अवस्था), स्फुरति-प्रकट होती है, यत्र-जिस में, इदं-यह, समस्तं-सारा, विश्वं- (भेद प्रथा-रूप) संसार, सुधा-(स्वात्मानन्द रूपी) अमृत के, सरसि-सरोवर में, गलति-लय हो जाता है, (इदं-वही अवस्था) मे-मुझे, सदा-सदैव, दिश-प्रदान कीजिए।

हे नाथ! आपके चरणों के तलवे सहलाने वाले भक्तवरों के चित्त में कभी-कभार (कभी समाधि की दशा में) वह कोई अवर्णनीय दशा (स्वतः-सिद्ध रूप में) हिलोरने लगती है, जिस अमृत के सरोवर में यह समूचा विश्व (इदंभाव) गल जाता है, हे नाथ! मुझे भी वही अवस्था हमेशा के लिए प्रदान कीजिए।

संकेत-यहां पर आचार्य जी के कथन का तात्पर्य यह है कि केवल समाधिकाल में चित्त में उभरने वाली दशा हमेशा के लिए अर्थात् समाधि एवं व्युत्थान दोनों में नित्य उदित बन जाए।

रवेश्चन्द्रमसादीनां न जाने कति कोटयः।
भान्ति यस्य प्रकाशेन तस्मै शूलभृते नमः॥

पांचवां स्तोत्र समाप्त

# एक नाम का स्मरण करते हुए

(ईश्वरस्वरूप स्वामी लक्ष्मण जू के प्रति)

डॉ. शशि शेखर तोषखानी

एक नाम है
नाम नहीं एक लीलाभाव है
लीला भाव नहीं एक शक्तिपात है
जिसका स्मरण
एक कवच-सा हमें आवेष्टित किए है
आज जब
अपनी जटाओं को पहाड़ों की श्रृंखला-सा बिखेरे
एक यज्ञ पुरुष
वितस्ता को यज्ञोपवीत-सा पहने
और समय को रमाए हुए अपने ऊपर
भस्म की तरह
दे रहा है शरीरों की हवि!
इस यज्ञ में अंतिम आहुति कब दी जाएगी
कोई नही जानता
लेकिन सब खडे हैं
अपने प्राणों को अपनी मुट्ठी में लिए हुए

आज जब
इतिहास के हाशिए पर धकेल दिया गया है हमें
पुराकथाओं के मलबे के आसपास
किसी अदृश्य पत्थर पर
पैने किए जा रहे है अस्त्र
हमें भीतर से लहू-लुहान करने के लिए

ऐसे में एक नाम है
जिसके स्मरण को हमने
कवच-सा पहन लिया है
नाम नही एक लीला भाव है
लीला भाव नहीं एक शक्तिपात है
हमारी आत्मा के अंदर
शताब्दियों का हाहाकार है
काई है, कीच है, अंधेरा है
तपते लोहे से मर्मस्थल के दागे जाने की
यातना है
हमारी आवाज़ों के सिर काट दिए गए है
और रख गए है वेदी पर
और महाकाल भैरव नाच रहा है
उन्मुक्त अपने उन्माद में
बाहर भाषा में सन्नाटा है
जबकि सुनना चाहते है हम
और सुन नही पा रहे हैं
अपने ही पैरों की आहट
एक शब्द है
परा से पश्यन्ती में उतरता हुआ
शब्द नहीं एक मंत्र है
हमारे मन के तुड़े-मुड़े भोजपत्र पर

लिखा हुआ सिंदूर से
मंत्र नहीं
बीजाक्षरों का विस्फोट है
हमारे अस्तित्व की रेखाओं के चक्र के भीतर
रस्सी को सांप समझने का भ्रम
हमारा नहीं है
और न सांप को रस्सी समझने का
पर जो निबिड़ काली रात
उतर आई है हमारी आंखों पर
उसकी हज़ारों परतों से
लड़ा नहीं जा सकता
केवल एक बुझते विश्वास की थरथराती लौ से
इस युद्ध के लिए चाहिए
एक पूरे सूर्योदय का आलोक
किरणों की एक संपूर्ण गायत्री!
और ऐसा ही एक सूर्योदय हुआ था
एक शताब्दी पूर्व
झरनों के रुद्रपाठ
और हवाओं के संतूरवादन के बीच
काल के, नियति के, राग के, कला के
अंधेरों को
करता हुआ छिन्न-विच्छिन्न
एक नाम दीप्त हुआ था
बोध के उस आयामहीन बिंदु पर
जहां खड़ी दिखाई देती हैं दसों महाविद्याएं
हमारी आत्मा के डुग्गे पर गूंज उठी थी
शिव और शक्ति और शक्ति और शिव की
थाप और आज तक गूंजती चली आ रही है
आज जब हम पार कर आए है
अपने ही रक्त की नदी
इस नाम की पवित्रता को
हमारी आस्था ने
एक अस्त्र-सा धारण कर लिया है
हमारी नसों में घूम रहा है
काल-संकर्षिणी काली का शक्ति-चक्र

स्वामी लक्ष्मणजू
नाम है एक विराटता का
जो नीहारिकाओं के जल में करती है स्नान
स्वामी लक्ष्मणजू
नाम है एक अशेष करुणा का
जो हमें ढंक लेती है
जैसे ओस ढंक लेती है घास के
अनगिनत तिनकों को
लहराने लगता है हमारे सामने
एक अपार-अथाह महासमुद्र
जिसमें ग्रह-नक्षत्र, लोक-लोकान्तर सब
बुलबुलों से उठते
और विलीन हो जाते हैं
और -
उस नाम में दिखाई देता है हमें
झिलमिलाता हुआ
शिव का मुख

उस नाम को
उस लीला-भाव को
उस शक्तिपात को
हमारा विनम्र प्रणाम!

# आगमिक और नैगमिक अद्वैत दर्शन पर्यालोचन

प्रो. जागीर सिंह

*''मालिनी'' के सुपरिचित लेखक और सुप्रसिद्ध विद्वान जम्मू विश्वविद्यालय के संस्कृत विभागाध्यक्ष प्रो. जागीर सिंह इस विद्वतापूर्ण लेख में कश्मीर शैव दर्शन और वेदांत के मूल सिद्धांतों की समानताओं और भेदों पर प्रकाश डाल रहे हैं।*

कश्मीर अद्वैत शैव दर्शन का उद्‌गम अद्वैत शैवागम हैं, जिनका आविर्भाव लोक कल्याण के लिये साक्षात् भैरव तथा भैरवी के संवाद रूप में हुआ। श्रीकण्ठनाथ से सिद्ध दुर्वासा पुनः त्र्यम्बकादित्य में संक्रमित होता हुआ वसुगुप्त एवं सोमानन्द की परम्परा में पल्लवित-पुष्पित होते हुए एक तर्कसंगत व परिपूर्ण दर्शन के रूप को प्राप्त हुआ, तथापि गर्भाधान प्रभृति विवाह पर्यन्त इसके संस्कार वैदिक है।[1] अद्वैत वेदान्त का मूल स्रोत वेद विशेषकर उपनिषद हैं। अतः यह स्पष्टतया निगम-परम्परा से सर्वजनहितार्थ प्रसारित होता हुआ अनन्तर काल में वेदव्यास, वादरायण, गौड़पाद एवं विशेषकर आद्यजगद्‌गुरू शंकराचार्य एवं सदानन्द के काल पर्यन्त विशुद्ध दार्शनिक रूप में विश्व-विख्यात हुआ है। वैज्ञानिकों के अनुसार निगम (वेद) ईश्वरकृत हैं, जबकि मीमांसक और वेदान्त इसकी अभिव्यक्ति साक्षात् ब्रह्म से मानते है।[2]

अतः आगम (शैवशास्त्र) एवं निगम (वेद, वेदान्त) के प्रादुर्भाव के विषय में एक बात पूर्णतः सामान्य है कि इनका मूल स्रोत एक ही परमसत्ता रही है। भले ही उसे गुरु, आत्मा, पुरुष, शिव, राम, ईश्वर, बुद्ध, ब्रह्म, जिन अथवा पराशक्ति इत्यादि नामों से यथाश्रद्धा अभिहित किया जाये, इन सब से परमार्थसत्ता के स्वरूप अथवा सर्वविश्रान्तिरूप परानन्दमयता में कोई अन्तर नहीं पड़ता।[3] दोनो दर्शनों का लक्ष्य सर्वजन कल्याण ही रहा है। आत्मस्वरूप की अभिव्यक्ति से परमानन्दलाभ एवं आवागमन के दुःखमय चक्र सहित इसके कारण अज्ञान की निवृत्ति-इनका परम उद्देश्य है।[4]

अद्वैत शैव परमसत्ता को विश्वोत्तीर्ण तथा विश्वमय मानता है। तदनुसार एक ओर से वह जड़-चेतन की मयूराण्डरसन्याय से एकीकृत अवस्था प्रकाशमयरूप से सम्पूर्ण प्रपंच का आत्मसात् किये हुए अवस्थित रहती है, तथा दूसरी ओर से शिवादि धरती-पर्यन्त प्रमाता-प्रमाण एवं प्रमेयरूप से जगद्रूपता को धारण किये रहती है।[6] यह उसकी पारमेश्वरी लीला का ही विलास है। वह प्रकाश (शिव) और विमर्श (शक्ति) का सामरस्य है। महानुभवशक्तिस्तव अनुसार उसे पूर्णाहं के अस्तित्व सहित उसकी प्रतीति भी होती रहती है।[7] जिस प्रकार अग्नि से उष्णत्व, हिम से शीतलत्व, सूर्य से किरणें तथा पुष्प से सुगन्धि प्रथक नहीं होती, उसी प्रकार शिव से शक्ति अपृथक् है।[8] शक्ति के कारण ही उसकी आनन्दशीलता, क्रियाशीलता, चेतनता, प्रत्युत् विमर्शशीलता होती है तथा यही उसकी स्वतंत्रता अथवा महेश्वरी कही जाती है। इसके विपरीत केवल प्रकाश (अस्तित्व) युक्त जड़ घटादि में और उसमें क्या अन्तर रहता? अपितु अनीश्वरता का दोष आपतित होता।[9] वह चित्, आनन्द, इच्छा, ज्ञान और क्रियादि अनन्त एवं अबाधित शक्तियों[10] से समन्वित है[11] एवं सृष्टि, स्थिति, संहार, विलय (तिरोधान) तथा अनुग्रहरूप पंचकृत्यों[12] से सदैव अपनी स्वातन्त्र्य लीला को सम्पादित करते रहते है।[13] पशुभाव (जीवभाव) को प्राप्त करके भी पञ्चकृत्यों को वैसे ही निभाते रहते हैं।[14] उनकी सर्वकर्तृत्व, सर्वज्ञत्व, पूर्णत्व, नित्यत्व एवं व्यापकत्व शक्तियां ही संसारी दशा में संकुचित होकर यथाक्रम कला - विद्या-राग-काल और नियति रूप से प्रकाशित होती है।[15] आत्मा शिवरूप ही है।[16] वेदान्त भी आत्मा को ब्रह्मरूप मानता है,[17] परन्तु वह केवल शुद्ध ज्ञानस्वरूप ही माना गया है, क्रियास्वरूप नहीं।[18] इतना ही नहीं, उसे सर्वथा निष्क्रिय और अस्पन्दरूप माना गया है। शैवों के अनुसार ज्ञान का स्वाभाव ही क्रिया है, क्योंकि जानना भी तो स्वयं एक प्रकार की क्रिया ही है। काल-सम्बन्ध और पुरुष-सम्बन्ध के बिना जानने का अवभास ही नहीं होता। ये दोनों सम्बन्ध क्रिया के ही धर्म होते हैं।[19] इसलिये जहां ज्ञान होता है, वहीं क्रिया भी होती है और जहां क्रिया

वेदान्त भी आत्मा को ब्रह्मरूप मानता है,[17] परन्तु वह केवल शुद्ध ज्ञानस्वरूप ही माना गया है, क्रियास्वरूप नहीं।[18] इतना ही नहीं, उसे सर्वथा निष्क्रिय और अस्पन्दरूप माना गया है। शैवों के अनुसार ज्ञान का स्वाभाव ही क्रिया है।

होती है, वहां ज्ञान भी होता है। इसीलिए मातृकाचक्रविवेक अनुसार क्रिया ज्ञान की धनीभाव-सी अवस्था एवं ज्ञान क्रिया की द्रवीभाव-सी दशा मानी गई है।[20] इसलिए पूर्ण स्वतन्त्र परमशिव ज्ञानस्वरूप भी है और क्रियास्वरूप भी। ईश्वरप्रत्यभिज्ञा विमर्शिनी अनुसार प्रकाशात्मकता उसकी ज्ञानस्वरूपता होती है तथा उसकी विमर्शात्मकता उसकी क्रियास्वरूपता।[21] अभिनवगुप्त के अनुसार वेदान्तियों का ''ब्रह्म'' शब्द को केवल ''बृह्द'' (व्यापक, विभु) धातु से निष्पन्न मानना (जैसा कि शंकराचार्य ने भी ब्रह्मसूत्रों की व्याख्या में ''ब्रहम'' शब्द को ''वृहद'' धातु से व्यापकार्य में व्युत्पन्न स्वीकार किया है।)[22] भी, उसके केवल प्रकाशत्व का द्योतक है।, विमर्शरूप का नहीं। परन्तु शैवों के दृष्टिकोण में परमसत्ता का वाचक ''ब्रह्म'' शब्द बृहदत्व के साथ-साथ ''ब्रहणत्व'' (क्रियाशीलता) का भी द्योतक है।[23] वेदान्त सम्मत ब्रह्म निर्गुण एवं निष्क्रिय होने से केवल माया, अविद्या, अज्ञान की उपधि से युक्त होकर ही सगुण (ईश्वर, अपर ब्रह्म) रूप में ईश्वरत्व, सर्वज्ञत्व, सर्वशक्तित्व, सर्वनियन्तृवादि गुणों वाला होकर अव्यक्त, सर्वान्तर्यामी तथा जगत्कारण ईश्वर कहा जाता है। परन्तु विद्या (ज्ञान) द्वारा सभी उपाधियों के निरस्त होने पर आत्मा (ब्रह्म) में ईशितृत्व, सर्वज्ञत्वादि व्यवहार नहीं हो सकता, अपितु मायोपाधियुक्त चैतन्य में ही होता है।[24] ब्रह्म (आत्मा) में इस प्रकार (सर्वज्ञत्वादि) का व्यवहार पारमार्थिक नहीं है, इसके विपरित, शैव दर्शन में परमेश्वर सर्वशक्तिमान्, साक्षात् जगत्कारण, स्वतन्त्र, पंचकृत्यकारी है और वेदान्त सम्मत मायादि द्वारा नियन्त्रित (अभिभूत) नहीं है।[25]

इस प्रकार शैव-सम्मत आत्मा (परमसत्ता, परमशिव, परासंवित्) तथा वेदान्त-स्वीकृत आत्मा (ब्रह्म) के स्वरूप, लक्षण, कार्य एवं सामर्थ्य में स्पष्टतया महान भेद परिलक्षित होता है। परासंवित् का विमर्शस्वभाव उसकी स्वतन्त्रता, माहेश्वरता, चितिक्रिया एवं सर्वशक्तिसमन्विता का द्योतक है। वह जगत् सृष्टि आदि के लिये मायादि के पराधीन न होकर अपनी इच्छा से अपने को आधार बनाकर निर्माणकार्य करती है।[26] परन्तु वेदान्त सम्मत ब्रह्म के निष्कल, निष्क्रिय एवं विशुद्ध ज्ञानरूप होने के कारण उसकी नित्यकूटस्थता पर आक्षेप न आने देने के लिये माया जैसे तत्त्व की परिकल्पना की गई है, जिनसे अभिभूत होकर वह एक ओर से ईश्वर, दूसरी ओर से जीव एवं तीसरी ओर से जगत्-रूप में विवर्तित होता है।[27] अत: वेदान्त-सम्मत ब्रह्म से जगदुत्पत्ति के लिए उसका माया पर अवलम्बित होना मानना ही पड़ेगा, जबकि शैव-सम्मत परमशिव सर्वथा स्वतन्त्र है। अतएवं सर्वकर्त्ता है।

माया भी वेदान्त की भाँति अनिर्वचनीय स्वरूप एवं आधार वाली होने की अपेक्षा शिव की एक शक्ति मानी गई है, जो उसकी इच्छा से उसके पारमार्थिक आकाशकल्प स्वरूप में प्रमाता, प्रमाण एवं प्रमेय का संकोच अवभासित करती है। इसलिये उसे 'स्वरूपगोपनरूपा'[29] अथवा 'तिरोधानकारी' कहा जाता है।[30] वेदान्तसार में अज्ञान (माया) के दो प्रकार-समष्टि अज्ञान और व्यष्टि अज्ञान-माने गये है, जो क्रमश: ईश्वर एवं जीव की अपेक्षा से एकत्व तथा अनेकत्व की विवक्षा से माने गये हैं।[31] आत्मस्वरूप को छुपा देने वाली ''आवरणशक्ति'' तथा एक ब्रह्म में ''अनेक जगत् प्रपंच का उद्भासन करने वाली विक्षेप शक्ति'' - इसकी दो शक्तियां भी मानी गई हैं।[32]

शैव दर्शन में भिन्नवेद्यारूप शिव की मायाशक्ति जोकि उसकी स्वातन्त्र्यशक्ति का ही एक अवान्तररूप है[33], अपने को 'अपूर्णमन्यतात्मक आणवमल' 'भिन्नवेद्यप्रभारूप मायीय मल' तथा 'सीमित कर्तृत्व के अभिमानयुक्त शुभाशुभकर्म की वासनात्मक कार्म मल के रूप में विकसित करती है। अत: तीनों मलों का वह ही कारण है।[35] इस प्रकार शिव स्वेच्छा से लीलावश इन तीनों मलों (पाशों) को अपनी मायाशक्ति से अवकल्पित कर क्लेश, कर्मादि से कलुषित होकर परतन्त्र की भाँति अभिनय करता हुआ पशु (जीव) बन जाता है।[36] यही नहीं, अपनी सर्वकर्तृत्व, सर्वज्ञत्व, पूर्णत्व, नित्यत्व तथा सर्वव्यापकत्वादि अबाधित शक्तियों में यथाशक्ति के नेतृत्व द्वारा संकोच करके क्रमश: कला, विद्या, राग, काल और नियतिरूप पंचकृत्यों को अपना लेता है।[37] और इस प्रकार

शक्ति-दरिद्र हुआ संसारी, जीव बद्ध बन जाता है। आवागमन के चक्र में फंसकर नाना योनियों में भ्रमण करता हुआ कष्ट भी पाता है, जो उसकी लीला का ही विलास है। अपनी शक्तियों के प्रत्यभिज्ञान से स्वात्मलाभ होने पर पुनः शिव ही हो जाता है।[38] परमसत्ता की ऐश्वर्यमयी दशा में प्रकाशित होने वाली आमित ज्ञान, क्रिया तथा माया शक्तियां ही उसकी पशु (जीव) अवस्था (परातन्त्र्य दशा) में क्रमशः सत्व रजस और तमस् गुणों का सीमित रूप धारण कर लेती हैं।[39] स्वरूप विकास में पुनः पूर्वरूपों में अभिव्यक्त हो जाती है। अतः माया निस्संदिग्धरूप में शिव की शक्ति है और इसके उपयोग में वे पूर्ण स्वतन्त्र है, जिससे एकत्व में जगत्-प्रपंच के अनेकत्व का उन द्वारा अभिव्यक्त करना सार्थक प्रतीत होता है। परन्तु वेदान्त में माया को ब्रह्म की शक्ति मानने से उसमें शक्तिमत्ता का आक्षेप होता है। वह केवल ईश्वर की अवस्था में ही मानी गई है। यदि, उसे (माया को) ब्रह्म से पृथक् एवं स्वतन्त्र अस्तित्व माना जाये, तो द्वैतवाद का आरोप होता है। अतः माया को यदि केवल भ्रम (भ्रान्ति) रूप माना जाये, तो भी शंका होती है कि उसका भान (प्रकाश, अनुभव) होता है अथवा नहीं? पूर्वपक्ष मानने से उसकी सत्ता अवश्य स्वीकार करनी पड़ेगी, क्योंकि जिस किसी वस्तु का भी ज्ञान होता है, उसकी सत्ता अवश्यमेव होती है। दूसरा पक्ष मानने से स्वकथन का व्याघात दोष होता है। अतः प्रतीत होता है कि वेदान्तियों का मायावाद का सिद्धान्त अपने आप में पूर्ण नहीं है। माया का अपना स्वरूप ही निश्चित न होने से उसका ब्रह्म, जीव, जग्त के साथ सम्बन्ध अथवा क्रियाकलाप भी संदिग्ध हो जाता है। इसके विपरित अद्वैव शैव दर्शन में माया की मान्यता, उसका प्रपंच से सम्बन्ध एवं क्रियाकलाप (आभास) पूर्णतया युक्तिसंगत प्रतीत होता है।

अद्वैत वेदान्त के अनुसार एकमात्र ब्रह्म ही सत्य है, अतएवं नित्य है और जगत् मिथ्या है, अतएव अनित्य है।[40] प्रसिद्ध वेदान्ताचार्य गौड़पाद ने भी कहा है कि वेदान्ती विद्वान् इस जगत् को स्वप्न प्रपंच एवं गंधर्व नगर की भांति देखते हैं। जीवादि भी भ्रम के कारण ही भासते हैं। वास्तव में, न कोई जीवादि उत्पन्न होता है और न ही ऐसा होना सम्भव है। एकमात्र वह (ब्रह्म, आत्मा) ही सर्वोत्कृष्ट सत्य है, जिससे कुछ उत्पन्न नहीं होता।[41]

असत्य जगत् प्रपंच (भाव-भूत-भुवनादि विन्यास वैचित्र्य) आत्मा (ब्रह्म) में आरोपित होता है। इस असत्य, विभक्त एवं अन्य रूप से प्रतिभासित को ही विवर्त कहते हैं।[42] सदानन्द ने इसी तथ्य को स्पष्ट करते हुए कहा है कि जैसे असर्पभूत रज्जु में (अन्धरकारादि दोष के कारण) सर्प को आरोप होता है,[43] उसी प्रकार सच्चिदानन्द अनन्त, अद्वय, ब्रह्मरूप वस्तु में अज्ञानादि सकल जढ़समूहरूप अवस्तु का आरोप अध्यारोप (विवर्त) कहा जाता है।[44] असत्व (मिथ्या जगत्-प्रपंच) की अन्यथा प्रथा ही है।[45] अतः वेदान्त में जगत् का अपना अस्तित्व स्वीकार न करके उसे ब्रह्म का विवर्त माना गया है।

अद्वैत शैव दर्शन में जगत् को वेदान्त की भांति विवर्तरूप, अतएव मिथ्या नहीं माना गया है। परमसत्ता की विमर्श शक्ति का ही बहिर्मुख विकास होने से अर्थात् विश्व के आत्माभिन्न होने पर भी उसके शिव से लेकर पृथिवी पर्यन्त स्थूलतम बाह्य आभास को ही जगत् कहते हैं।[47] यही कारण है कि आत्म-परमेश्वर को विश्वोत्तीर्ण के साथ-साथ विश्वमय भी कहा जाता है।[48] वह चिति शक्ति विश्वसिद्धि के लिये पूर्ण स्वतन्त्र है।[49] और अपनी इच्छा से बाह्य उपादानादि अथवा ब्रह्मादि की भांति पराधीन हुये बिना ही स्वयं को आधार अनाकर विश्व का उन्मीलन करती है।[50] क्योंकि यदि ऐसा सामर्थ्य उसमें न हो, तो स्वातन्त्र्य की हानि से उसका चित्त ही घटित नहीं होगा।[51] जैसे दर्पण में नगर अभिन्नरूप से विद्यमान होने पर भी पृथक् की भांति भासित होता है, वैसे ही चिद्दर्पण से विश्वप्रपंच अभिन्न होने पर भी भिन्न एवं परस्पर पृथक्-पृथक्रूप से आभासित होता है। अन्तःस्थित का बहिः प्रकटीकरण ही उन्मीलन कहा गया है। अतः स्पष्ट है कि जगत् भी आत्म-परमेश्वर के प्रकाश के ऐकात्म्य से अवस्थित होता है।[52] त्रिशिरो भैरव के अनुसार भी "त्रिशिरो भैरव" ही साक्षात् विश्व को व्याप्त करके सर्वत्र अवस्थित

अद्वैत वेदान्त के अनुसार एकमात्र ब्रह्म ही सत्य है, अतएवं नित्य है और जगत् मिथ्या है, अतएव अनित्य है।[40] प्रसिद्ध वेदान्ताचार्य गौड़पाद ने भी कहा है कि वेदान्ती विद्वान् इस जगत् को स्वप्न प्रपंच एवं गंधर्व नगर की भांति देखते हैं। जीवादि भी भ्रम के कारण ही भासते हैं। वास्तव में, न कोई जीवादि उत्पन्न होता है और न ही ऐसा होना सम्भव है। एकमात्र वह (ब्रह्म, आत्मा) ही सर्वोत्कृष्ट सत्य है

है।[53] शिवसूत्रों में भी जगत् को संविदात्मा की क्रियाशक्ति का स्फुरणरूप विकास माना गया है।[54] स्पन्दशास्त्र में भी वेदान्त की इस धारणा के विपरीत कि ''नामरूपमय जगत् वाणी विकारमात्र हैं''[55] – कहा गया है कि शब्द, अर्थ एवं चिन्तन इत्यादि की दशाओं में ऐसी कोई वस्तु नहीं है, जो शिवरूप नहीं हो। अत: भोक्ता (आत्म-परमेश्वर) ही सदा सर्वत्र भोग्यभाव (प्रमेय जगत् के रूप) से विद्यमान हैं।[56] शिवस्तोत्रावली में इसीलिए कहा गया है कि विश्वोत्तीर्ण दशा में शिव (प्रकाश) तथा विश्वमय दशा में शक्ति (विमर्श) की प्रधानता परिलक्षित होती है, परन्तु परमार्थरूप से शिव, शक्ति एवं जगत् तीनों में कोई भेद नहीं है।[57] अत: स्पष्ट है कि अद्वैत शैव दर्शन में जगत् भी पराशक्ति का स्फुरण होने से सत्य है।

अद्वैत वेदान्त में जगत् प्रपंच के मूलभूत तत्त्वों के विषय में कहा गया है कि ब्रह्म ही एकमात्र पारमार्थिक सत्ता है। परन्तु माया द्वारा उपहित होने पर उससे (ईश्वररूप में) पांच भूत – आकाश, वायु, अग्नि, जल और पृथिवी उत्पन्न होते हैं। इनके सात्त्विक अंशों की समष्टि से बुद्धि, मन (अथवा एवं चित्त तथ अहंकार सहित) व्यष्टि से पांच ज्ञानेन्द्रियां (श्रोत, त्वक्, चक्षु, रसना और घ्राण) उत्पन्न होती हैं। इसी प्रकार रजस् की समष्टि से पांच प्राण, अपान, समान, उदान, व्यान (अथवा एवं नाग, कूर्म, कृकल, देवदत्त, धनंजय सहित) तथा व्यष्टि से पांच कर्मेन्द्रियां (वाक्, पाणि, पाद, पायु और उपस्थ) उत्पन्न होती हैं। सूक्ष्म भूतों के पंजीकरण से पांच स्थूलभूत आकाश, वायु, अग्नि, जल और पृथिवी पैदा होते हैं।[58] इन सूक्ष्म एवं स्थूल भूतों के परस्पर अथवा पृथक-पृथक संयोग से ही समस्त महाप्रपंच की सृष्टि होती है। माया से अभिभूत चैतन्य (ईश्वर) जगत् का निमित्त कारण और अपनी उपाधि (माया) की अपेक्ष से उपादान कारण होता है।[59]

अद्वैत शैव दर्शन में भी मूलभूत एक ही परमार्थिक तत्त्व आत्म-परमेश्वर को माना गया है। परन्तु सृष्टि विकास की दृष्टि से शिव, शक्ति, सदाशिव, ईश्वर, सद्विद्या, माया, कला, विद्या, राग, काल, नियति, पुरुष, प्रकृति, बुद्धि, अहङ्कार, मन, पांच ज्ञानेन्द्रियां, पांच कर्मेन्द्रिया, पांच तन्मात्रायें तथा पांच स्थूलभूतों के परिप्रेक्ष्य में छत्तीस तत्त्व मानते है। पराचिति जगत् का निमित्त एवं उपादान कारण स्वयं है।[60] शैव दर्शन में तत्त्वों का विकास एवं एकीकरण शिव के पंचकृत्यों से सतत विलासरूप में चलता रहता है। जो पूर्णत: उनकी परिपूर्ण स्वातन्त्र्यरूपा इच्छा शक्ति का ऐश्वर्य है। शक्ति और शक्तिमान में भेद न होने से शिवादि धरती पर्यन्त तत्त्वों के विकासरूप विश्वमय अथवा वर्ण, पाद, मन्त्ररूप वाचकों (प्रमाताओं) एवं कला, तत्त्व, भुवनरूप वाच्यों (प्रमेयों) के एकरूप विश्वोत्तीर्णरूप में पूर्ण अभिन्नता रहती है। अतएव इस दर्शन को पराद्वैत अथवा परमाद्वैत दर्शन कहना नितान्त युक्तियुक्त एवं वैज्ञानिक है।[61] वेदन्त मत में माया से सर्वशक्तिमत्ता का आरोप होता है।

वेदान्त में मोक्ष प्राप्ति की दशा में वस्तुरूप ब्रह्म (आत्मा) में विवर्तित अवस्तुरूप अज्ञानादि प्रपंच (अनात्मरूपशरीरादि एवं जगातिक पदार्थों) का अपवाद (निषेध, निराकरण) परमावश्यक है, अन्यथा उसकी उपलब्धि नही हो सकती।[62]

आचार्य गौड़पाद के अनुसार भी प्रपंच के रहते संशय का निवारण नहीं हो सकता। क्योंकि संशय द्वैत में ही हो सकता है और यह द्वैत मायामात्र है, जबकि अद्वैत ही परमार्थ है।[63] इसलिये न निरोध, न उत्पत्ति, न बद्ध, न साधक, न मुमुक्ष और न ही मुक्त, प्रत्युत अद्वैत तत्त्व की परमार्थ है।[64] विद्या (ज्ञान) सद्रूप होने से मुक्ति के लिए साधक है और अविद्या (अज्ञान) असद्रूप होने से मिथ्या है एवं बन्धन का कारण है। इसके विपरीत अद्वैत शैव के मतानुसार अविद्या विद्या का अभाव न होकर उसका परिच्छिन्नरूप है।[65] इस मत की परिपूर्ण पराद्वैत दृष्टि (पति दशा, मोक्ष अवस्था) में विद्या और अविद्या दोनों की शिवात्मकरूप में अनुभव होती हैं।[66] इस भूमि में सुख, दुख, बन्ध, मोक्ष, चिति एवं जड़ घट-कुम्भवत् एकार्थ शब्द होते हैं, इसलिए वे भी एक (शिवरूप) ही होते हैं।[67] अत: शैव दर्शन में जगत् का निराकरण न होकर, अपनी शक्ति के विकासरूप विस्फुरण होने से जगदानन्द की अनुभूति होती है।[68] वेदान्त के अनुसार श्रवण, मनन, निदिध्यासन और समाधि से ज्ञानपूर्वक आत्मसाक्षात्कार होता है, क्योंकि इससे अज्ञान और उसका प्रपंच नष्ट हो जाता है।[69] परन्तु अद्वैत शैव मत में शास्त्र, गुरु इत्यादि के उपदेशपूर्वक बुद्धि विषयक अज्ञान दूर होने से बौद्ध ज्ञान होता है। परन्तु इसके साथ ही अनुपाय (परा-पूजा)[70] शाम्भवादि उपायों के अनुसरण, शक्तिपात अथवा परमसत्ता के अनुग्रहपूर्वक पुरुष विषयक अज्ञान दूर होने से पौरुष ज्ञान होता है। इन बौद्ध एवं पौरुष ज्ञानों की अनुभूति से ही आत्म-परमेश्वर के परिपूर्ण स्वातन्त्र्य ही

प्राप्ति होती है।[71] वेदान्त की मुक्ति इशा मायापाश से रहित आत्मविलोकन पर्यन्त होने से आत्मव्याप्ति के धरातल पर स्थित है, जबकि शैवी मुक्ति माहेश्वरी के चमत्कारपूर्वक-शिवव्याप्ति की परा दशा है।[72] ■

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21. ''प्रकाशरूपता ज्ञानं तत्रैव स्वातन्त्र्यात्मा विमर्श: क्रिया''-ई.प्र.वि.,1/3/11
22. ''ब्रह्मशब्दस्य हि व्युत्पाद्यमानस्य नित्यशुद्धत्वादयोऽर्था: प्रतीयन्ते, बृहतेर्धातोरर्थानुगमात्''-ब्र.सू.शां.भा. , 1/1/1
23. ''अन्तर्गतविश्वथीर्यसमुच्छलत्तात्मक विसर्ग विश्लेषानन्दशक्त्येकघनं ब्रह्म, बृहद, व्यापकं, बृंहितं च। न तु वेदान्तपाठकाङ्गीकृतकेवलशून्यवादा विदूरवर्तिब्रह्मदर्शन एव''-परा.त्रि.वि., पृ. 221
24. (क) ''तदेवमविद्यात्मकोपाधि परिच्छेदापेक्षमेवेश्वरस्येश्वरत्वं, सर्वज्ञत्वं, सर्वशक्तित्वं च, न परमार्थतो, विद्यापास्तसर्वोपाधिस्वरूप आत्म-नीशित्री शितव्यसर्वज्ञत्वादिव्यवहार उपपद्यते''-ब्र.सू.शा.भा., 2/1/14
(ख) ''चिच्छायावेशत: शक्तिश्चेतनेव विभाति सा। तच्छक्त्युपाधिसंयोगाद् ब्रह्मैवेश्वरतां व्रजेत्।।-पं.द., 3/40
25. (क) ''परमेश्वरता जयत्यपूर्वा तव विश्वेश यदीशितव्यशून्या। अपरापि तथैव ते ययेदं जगदाभाति यथा तथा न भाति।।-शि.स्तो., 16/30, (ख) ''द्रष्टव्य'' म.अनु.श. स्त., श्लोक-1,2
26. (क) ''प्रपूर्य स्वातन्त्र्यादनुपम-निजानन्द-सुधया, महुर्नानाकारान्, निज-रचित-सद्भाव-चषकान्। स्वमेव प्रीणानं निज-ललित-घूर्णानमतुलं, नमामो विश्वेशां विमल-चरणं दैशिकवरभ्।।-म.अनु.श.स्त.1
(ख) ''चिति: स्वतन्त्रा विश्वसिद्धिहेतु:''-प्र.ह.,सू. 1
27. (क) ''स्वप्नमाये यथा दृष्टे गन्धर्वनगर यथा।.........................
(ख) ''न कश्चिज्जायते जीव: सम्भवांऽस्य न विद्यते, तत्तद्तमसत्यं यत्र .......
28. ''अज्ञानं (माया) तु सदासद्म्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि भावरूपं यत्किञ्चिदिति''।-वे.सा. , 34
29.(क) ''य: परमेश्वरेण स्वस्वातन्त्र्यशक्त्याभासितस्वरूपगोपनारूपया महामायाशक्त्या स्वात्मन्याकाशकल्पेऽनाभितात्प्रभूति मायाप्रमात्रन्तं संकोचोऽवभासित:'' -शि.सू.वि., 1/2,
(ख) ''माययारत्माऽभिन्नयैवस्वसामर्थ्यविद्याय तु शिवन्दे विलासिनम्।।''-प.शि.स्तो., 17
30. ''तिरोधानकरी मायाभिधा पुन:''-ई.प्र.का. 3/7
31. ''इदमज्ञानं समष्टिव्यष्ट्यभिप्रायेणैकमनेकमिति च व्यवह्रियते''-वे.सा., 35
32. ''अस्याज्ञानस्यावरणविक्षेपनामकमस्ति शक्तिद्वयस''।-तदेव, 51
33. ''य: परमेश्वरेण स्वस्वातन्त्र्यशक्त्याभासितस्वरूपगोपनारूपया महामायाशक्त्या'' -शि.सू.वि.सू. 1/2
34. ''त्रिविधमलस्वरूपम् अपूर्णम्मन्यतात्मकमाणवमलं भिन्नवेद्यप्रथात्मकं मायीयमलं शुभाशुभ्वासनात्मकं कार्ममलमुक्तम्-शि.सू.वि., 1/4
35. ''...... आणवं मलमिदं स्वरूवरूपापहानित:।। भिन्नवैद्यप्रथात्रैव मायाख्यं जन्मभोगदम। कर्तर्यबोधे कार्यं तु मायाशक्त्येव तत्त्रयम्''।-ई.प्र.का., 3/15,16
36. ''ऐश्वर्यदशायां प्रमाता विश्वं शरीरतया पश्यन् पति:, पुंस्त्वावस्थायां तु रागादिक्लेशकर्म विपाकाशयै:परीत:पशु।''-ई.प्र.का.वृ., 3/14
37. ''तथा सर्वकर्तृत्व-सर्वज्ञत्व-पूर्णत्व-नित्यत्व-व्यापकत्वशक्त्य:संकोचं गृहणाना यथाक्रमं कला-विद्या-राग-काल-नियतिरूपतयाभान्ति''।।-प्र.ह.टी.,सू.9
38. ''तथाविधश्च अयं शक्तिदरिद्र:संसारी उच्यते, स्वशक्तिविकासेवातु शिव एव''।-तदेव
39. ''स्वाङ्गरूपेषु भवेषु पत्युर्ज्ञानं क्रिया च या। मायातृतीये ते एव पशो: सत्वं रजस्तम:।।-ई.प्र.का., 4/4
40. ''ब्रह्मैव नित्यं वस्तु ततोऽन्यदखिलमनित्यमिति''-वे.सा., 16
41. ''स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा। तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणै:।।-गौ.पा.का., 2/31
42. ''विवर्तते तदसत्यरूपमात्मन्युपगच्छति, असत्यविभक्तान्यरूपोग्राहिता विवर्तस्स्यास्तत् विवर्तते।-शि.दृ.वृ., 2/9
43. ''असर्पभूतायां रज्जौ सर्पारोपवद्वस्तुन्यवस्तवारोपोऽध्यारोप:।-वे.सा., 32
44.''वस्तु सच्चिदानन्दानन्ताद्वय ब्रह्म अज्ञानादिसकलजडसमूहोऽवस्तु''-तदेव, 33
45. ''सतत्त्वतोऽन्यथा: प्रथा विकार इत्युदीरित:। अतत्त्वतोऽन्यथा प्रथा विवर्त इत्युदाहृत:''।।-वे.सा., 138
46. ''विश्वमात्माभिन्नमपि भिन्नरूपतया यथा। प्रतीयते सदा तस्यै मायायै नतिरस्तु मे।।-प. शि.स्तो., श्लो.-11
47. ''परमेश्वर: पारमेश्वर्या शक्तया शिवा विधरणपन्तजगदात्यना स्फुरति प्रकाशते च''-परा.प्रा.पू.-2
48. प्रपञ्चोत्तीर्णरूपाय नमस्ते विश्वमूर्तये। सदानन्दप्रकाशाय स्वात्मनेऽनन्तशक्तये ।।-महा.उप.विं., श्लो.-1
49. ''चिति: स्वतन्त्रा विश्वसिद्धिहेतु:''-प्र.ह.सू.-1
50. ''स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति''।-प्र.ह.,सू.-2
51. ''स्वेच्छया न तु ब्रह्मादिवत् अन्येच्छया तथैव च, न तु उपादानाद्यपेक्षया, एव हि प्रागुटत स्वान्तत्र्यहान्या चित्वमेव न यहेत''।-प्र.ह.टी., सू.-2
52. ''विश्वं दर्पणे नगरवत् अभिन्नमपि भिन्नमिव उन्मीलयति। उन्मीलनं च अवस्थितस्यैव प्रकटीकरणम्। इत्यनेन जगत: प्रकाशैकात्म्येन अवस्थानम् उक्तम्''।।-प्र.ह., सू.-2
53. ''त्रिशिरोभैरव: साक्षातव्याप्य विश्वं व्यवस्थित:''-प्र.हृ.टी., सू.-2
54. ''स्वशक्तिप्रचयोऽस्य विश्वमं''।-शि.सू., 3/30
55. ''छान्दोग्ये यथा जगत्: ब्रह्मविवर्तसाधनाय-''यथा सौम्येकेन मृल्पिण्डेन सर्वमृन्मयं विज्ञातं स्यात् वाचारभ्यणां विकारोजामधेयं मृतिकेत्येव सत्यम्''-इत्यनेन चिद्विवर्तस्य वाचारम्भणमात्रत्वात् चिन्मात्रमेव अवशिष्यते''।
56. ''जेनशब्दार्थचिन्तासु न सावस्था न या शिव:। भोक्तैव भोग्यभावेन सदा सर्वत्र संस्थित:''।।-स्प.का., 3/2
57. ''क्वचिद भवान् क्वचिद् भवानी, सकलार्थक्रमगर्भिणी प्रधाना। परमार्थपदे तु नैव देव्या भवतो नापि जगत्त्रयस्य भेद:''।।-शि.स्तो., 18/2
58. ''तम: प्रधानविक्षेपशक्तिमदज्ञानोपहितचैतन्यादाकाश: ... पृथिवी चौतपद्यते ... ज्ञानेन्द्रियपञ्चकं, बुद्धिमनसी, कर्मेन्द्रियपञ्चकं, वायुपञ्चकञ्चेति।... स्थूलभूतानि तु पञ्चीकृता नि'' - वे.सा., 57-98
59. ''शक्तिद्वयवदज्ञानोपहितं चैतन्यं स्वप्रधानतया निमित्तं स्वोपाधिप्रधानतयोपादानहच भवति।'' -तदेव, 55
60. ''चिदेव भगवती स्वच्छस्वतन्त्ररूपा तत्तदनन्तजगदात्मना स्फुरति-इत्येतावत्परमार्थोऽयं कार्यकारणभाव:''-प्र.हृ.टी., सू.-1
61. ''इदं हि तत् पराद्वैतं भेदत्यागग्रहौ न यत्''-मा.वि.वा., 1/123
62.''अपवादो...वस्तुविवर्तस्यावस्तुतोऽज्ञानदे:प्रपञ्चस्यवस्तुमात्रत्वम्''।-वे.सा., 137
63. ''प्रपञ्चो यदि विद्येत् निवर्तत् न संशय:। मायामात्रसिद्ध द्वैतमद्वैत परमार्थत:।।- गौ.पा.का., 1/18
64. ''न निरोधो न चोत्पत्तिर्न बद्धो न च साधक:। न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता''।।-तदेव, 2/32
65. परिच्छिन्नप्रकाशत्वं जड़स्य किंलक्षणम्। जड़ाद्विलक्षणो बोधो यतो न परिमीयते।। - बो.पं., श्लो-8
66. ''एतौ बन्धविमोक्षौ च परमेशस्वरूपत:। न भिद्येते न भेदो हि तत्त्वत: परमेश्वरे''।।- तदेव, श्लो., 14
67. ''अस्यां भूमौ सुखं दु:खं बन्धो मोक्षश्चितिर्जड:। घटकुम्भवदेकार्था: शब्दास्तेऽप्येकमेव च''।।-त.आ., 2/14
68. ''स्वशक्ति प्रचयोऽस्य विश्वम्''-शि.सू., 3/30
69. ''एवंभूत (अखिलकारणेऽज्ञाने बाधिते सति तत्कार्यस्थाखिलस्यबाधितत्वात्) चैतन्यसाक्षात्कारपर्यन्तं श्रवणमनननिदिध्यासनसमाध्यनुष्टानस्यापेक्षितत्वात्''-वे.सा., 181
70. ''न ध्यायतो न जपत: स्याद्यस्याविधिपूर्वकम्। एवमेव शिवाभासस्तं नुमो भक्तिशालिनम्''।।-शि.स्तो. 1/1
71. ''द्रष्टव्य''- तं.आ., 36 त: 49
72.''पाशावलोकनं त्यक्त्वा स्वरूपालोकनं हि यत आत्मव्यप्तिर्भवत्येषा शिवव्याप्तिस्ततोऽन्यथा। सार्वज्ञादिगुणायेऽर्था व्यापकन्यावयेद्यदा शिवव्याप्तिर्भवत्येष चैतन्ये हेतुरूपिणी''।।-शि.सू.वि., 3/7

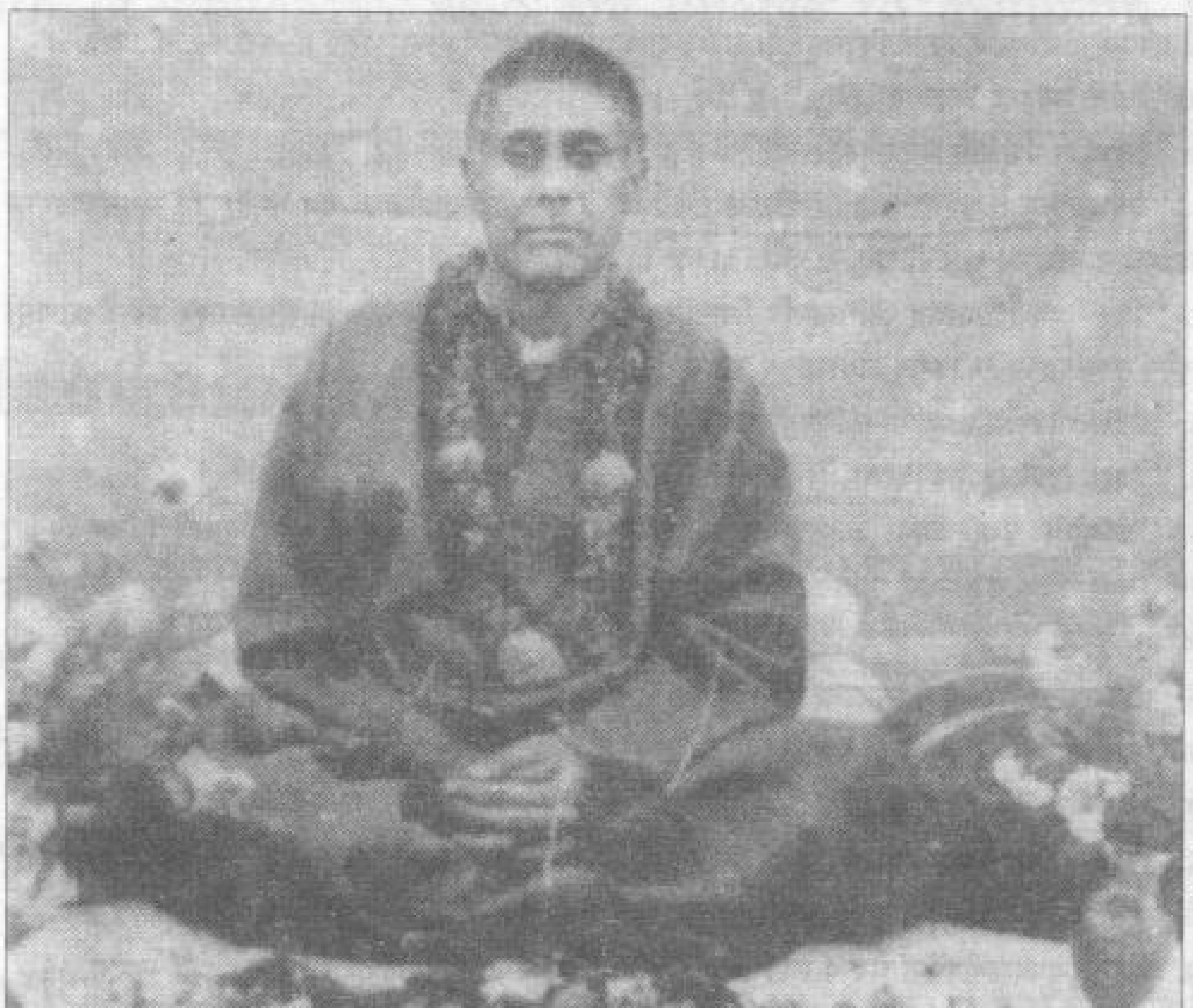
# आध्यात्मिक अनुशासन

## चूर्युम व्याख्यान

(मई 31, 1980)

## चक्रोदय प्राणायाम, प्रत्याहार, ध्यान त धारणा

**ईश्वरस्वरूप स्वामी लक्ष्मण जुवन ओस्य 1980 से मंज़ आध्यात्मिक अनुशासनस प्यठ व्याख्यान कोशिर्य पाठ्य दित्यमत्य। तिहिदंय भक्त त ज़ान्यमत्य त मान्यमत्य व्यदवान स्व. जानकीनाथ कौल कमलन आस्य यिम व्याख्यान लीखिथ थव्यमत्य। यिहंदी सुपुत्र स्व. अनुपम कौल कोर यिमन हुंद संकलन युस ज़न ईश्वर आश्रम ट्रस्टन। 1993 स मंज़ किताबि रूपस मंज़ छपोव। यिम व्याख्यान छि अस्य यछान वारि-वारि मालिनी हंदयन परनवाल्यन ति वातनावन्य।**



चक्रोदय युस प्राणायामुक दोयुम प्रकार वोन पतिमि आथवारि, जानकीनाथ छु दपान सु तोर न वार पाठ्य फिकिरि।

शाह गाछि़ तोन करुन। यि गछि़ वार-वार खारुन त वार-वार वालुन। यि रटि जाय कम। स्पैन आफ स्पेस (span of space) रटि ज़्याद येलि खारि त वालि जलजल। कल्लटन छु वोनमुत-

'तुटिपाते सर्वज्ञत्वसर्वकर्तृत्वलाभः'।

कुनि सात गछि़ शाह सदाह तुटि त रटि जाय कम'। मगर यलि यि कमनय तुटियन मंज़ फेरि त्येलि रटि जाय ज़्याद। येलि सुह आसि पत दोरान त्येलि छु यि शाह तेज़ पकान-खह्ह खह्ह-यि रटि ज़्याद स्पेस (Space) वोन्य क्याह गछि़ करुन?शाह गछि़ हमेश वार-वार खारुन त वार-वार वालुन चक्रोदय प्राणायाम करान यिथ पाठ्य गुरुहन आसि वोनमुत शाह खसनुक त वसनुक राज़ (मन्त्र)। मगर शाह खस-वस छे अति सशब्द आसान। अन्द्य-पक्ष्य ति आसि कांह त सु शब्द गछि़ सु बोज़ुन। मगर ज़्यूठ शाह खारुन ति त वालुन ति। ब्याख ति युथ बोज़ि।

अथ चक्रोदय प्राणायामस छे द्वयि प्रकार्य गति-

अख छस प्राणापान सत्य हटि किन्य।

ब्याख छस हृदयि किन्य - यि गछि़ न करुन। अमि सत्य छे गर्मी गछ़ान। अगर यि करिव त हार्ट-फेल (heart-fail) गछि़ जल्द आठन न्योहन ताम। लेहाज़ा गछि़ न यि हृदयि किन्य प्राणायाम करुन। यि छु स्यठा कठ्युन।

हटि किनिय गछि़ प्राणायाम करुन। शाह गछि़ तनिरावुन। मगर ह्यस गछि़ होल गंण्डथ करान रोज़ुन। पत छि गछ़ान ज़िफ। हयस (awareness) छु न दिवासन गछ़ न न्येन्दरि अन्दर। शाह छु रोज़ान स्यठा तोन त यि छु गछ़ान न्येन्दरि त ज़ाग्रतस मंज़ भाग। अतिथय ह्यस आसुन गव तुर्य। पूर ह्यस गव तुर्य। अत्यथ छ न न्येन्दर लगान no hope for giddiness. यि गव प्राणायामुक सफर। अत्यथ छु अमिस आसान कार्म-मल गोलमुत। अथ यत्यथ आसि ततिथुय रोज़ि। खुर यिथ पाठ्य आसि तिथय

पाठ्य रोज़ि। अथ मंज़ छि न कर्मेन्द्रिय काम करान। कर्मेन्द्रिय छि खत्म गछ़ान। अछिनुय योत ह्येकि हरकथ करिथ। अछ छे वुछान मगर कुनि कुन ति छुन अमिस खयाल गछ़ान।

'रथ्यां गमने तृणपर्णादिवत्।'

यिथ पाठ्य वति आसि कांह पकान। तमिस क्याह खयाल गछ़ि वति प्यठ प्येमचि गास कचि कुन या पनवथरस कुन। किहिन्य न। तिथय पाठ्य छु यि यूगी अथ दशायि मंज़ अछव वुछान मगर सनान न किहिन्य। हालस मंज़ ज़न आसि। शब्द छि अति गछ़ान मगर यि छुन सनान। ज़ाग्रत, स्वप्न त सुषुप्ति मंज़ प्राणायामुक न्यबर्युम (external) सफर मोकलोव। वोन्य गव अन्दर्युम (internal) सफर तुर्यस मंज़।

'क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्कवयो वदन्ति।'

उपनिषदस मंज़ छु वोनमुत ज़ि यि गव तेज़ तलवारि हंज़ि धारि प्यठ पकुन। यि छु महा कठ्युन सफर। अवय छि गाटल्य अथ बनान दुर्गम, कठिन्य वथ।

वोन्य गव अन्दर्युम (internal journey) सफर। अमिस छु अन्दर्य किन्य दिव्य शब्द, दिव्य स्पर्श, दिव्य रूप, दिव्य रस त दिव्य गन्ध, यिमन हुन्द अलौकिक अनुभव गछ़ान। मगर शाह छुस खसान-वसान आसान। महा सुन्दर शब्दन हुन्दय स्वर छु बोलान। अलौकिक सुन्दर रूप छिस बोज़न यिवान। कोमल तु दिव्य स्पर्श ति छु अनुभव करान। यिथय पाठ्य छिस दिव्य रस त दिव्य गन्धक्य ति अनुभव ब्रोंठ यिवान। अभ्यासस मंज़ छि यिम डिस्ट्रैक्ट (distract) करान। यिम छि सारिय व्यघ्न यिमन कुन गछ़ि न ध्यानय द्युन। यिमव सूत्य छु यूतय पताह लगान ज़ि ब छुस वति ब्रोंठ पकान। अगर यिमन कुन अति गव त्येलि छिस बड तकलीफ दिवान। यिम छिस गिरावान। यिमन गछ़ि पकनु द्युन मगर यिमन कुन गछ़ि न अख रछ़ ति ध्यान द्युना। यि गव अन्दर्युम सफर। यि गछ़ि हुश्यारी मंज़ करुन।

अमि पत गव प्रत्याहार-

'शब्दादिगुणवृर्त्यां चेतसा ह्यनुभूयते।
त्यक्त्वा तां प्रविशेद्धाम परमं तत् स्वचेतसा।।'

शब्दाद्यक गुणन हं ज़ ज़ान योस मन किन्य छे अनुभव यिवान करन सो छे सारय विषयन हंज़य आसान। शब्द, स्पर्श, रूप, रस त गन्ध छि विषयन हन्ज़य ज़न। सो सारय त्राविथ गछ़ि अभ्यासच कूशिश करन्य। 'प्रविशेत्' गव अभ्यास गछ़ि करुन। तुर्यस मंज़ गोमुत दिव्य शब्द, स्पर्श, रूप, रस त गन्ध गछ़ि स्वात्म बनेमुच बोज़ किन्य अनुभव करुन। 'स्वचेतसा'=स्वात्मरूप बनेमच बोद्ध। अथ छि वेदान्तस मंज़ वनान 'ऋतम्भरा तत्र प्रज्ञा'। ऋतम्भरा बोज़ किन्य छु यिवान पनुन आत्मा पछ़ानुन। यि छे आसान 'भवपाशनिकृन्तना' -संसारकिस पाशस छे यि बुद्ध टुकर करान। अति गछ़ि न कुनि ति विकल्पस कुन ध्यान द्युन। यिम दिव्य शब्दादि ति गछ़न त्रावन्य। यिमन मंज़ गछ़िन वलन युन

'परमार्थ विकल्पेऽपि न लिप्येत पण्डितः'। यिथ पाठ्य ज़न मखनलालन वोन ऊतर मधुमती भूमिकायि हुन्द वर्णन करान। ज्ञानवान संज़ दिव्य दृष्टि यमि किन्य सु सोरुय जगथ छु ब्रह्मरूपुय ज़ानान त ब्रह्ममयिय वुछान। अथ छि वनान मधुमंती भूमिका। अथ मंज़ छि अमिस यूगियस देवाङ्गनायि अर्थात दिव्यशक्तियि अमि वति डालान, पथभ्रष्ट करनुक बड यत्न करान। दिव्य शक्तियन हुन्द छु तमिस साक्षात सपदान। यिमन छि वनान स्थानीय देवता। यि अनुभव छु यूगियस ऋतम्भरा प्रज्ञा वोदय सपदनस प्यठ मधुमती भूमिकायि मंज़ बनान। शब्दादि वृत्ति आयि अति त्रावन। प्राणपान गति छे चलान यति ति। मगर यि सफर छु चलान तुर्यस मंज़।

पत छु ब्येयिस सफरस मंज़ पकुन। सु गव ध्यान -

'धीगुणन्समतिक्रम्य निर्धेयं परमं विभुम्।
ध्यात्वा, ध्येयं स्वसवेद्यं ध्यानं तच्च विदुर्बुधाः।।'

बोज़ हन्दयन गुणन छु येति अपोर तरान। निर्धेय व्यापक ध्यानय योत छु रोज़ान। पत छे गछ़ान प्राणापान गति ति खत्म। यि छु यछ़ान सुषुमना धामस मज़ प्रवेश करुन। ध्यान ठहरनस प्यठ छु यि अमिस पानय गछ़ान।

यिम बुडु बटनि छना कुनि सात वनान -

'त्युथ म्य करनाव युथ न आसि करनुय केंह।
त्युथ म्य सोरनाव यथ न आसि सोरनुय केंह।।'

प्राणापान छि अथ दशायि मंज़ खत्म गछ़ान। सुषुमना-धामस मंज़ छि बोन वसान।

स्पन्दस मंज़ छु ना वोनमुत-

'यामवस्थां समालम्ब्य यदयं मम वक्ष्यति।
तदवश्यं करिष्येऽह-मिति संकल्प्य तिष्ठति।।
तामाश्रित्योर्ध्वमार्गेण सोमसूर्याबुभावपि।
सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः।।'

पत छ न मेहनत करन्य केंह। पत छु योहोय ट्रीटमेन्ट (Treatment)। प्राणापान गति छे त्रावान, पत छे प्राणन रूपता आच रोज़ान। यिथ पाठ्य ना बिजिलियि हन्ज़ करन्ट लगवावव। क्या छु गछान। थर थर छे गछान। यि छे यहाय हाइ टेन्शन पावर करन्ट हिश। मगर बिजली हन्ज़ करन्ट छि दुःख दिवान, जुव कडान। मगर यि छे आनन्द दिवान-But this is blissful. यि प्राणनूरूपता छे योस प्राणस ति छे जुव दिवान। लेहज़ा छे यि प्राणापान गति पत प्राणनरूपतायि जाय दिवान। सोय गयि physical death भौतिक मृत्यु। मगर यि मा छि मृत्यु। अथ दशायि मंज़ छु न नब्ज़ (pulse) चलान शरीरस मंज़। Circulation of blood - खूनुक दोर छु चलान।

अथ प्राणनरूपतायि मंज़ छि स्यठा चीज़ बदलान। यि छ न प्राणनरूपता आच वुदयस यिवान। अभिनवगुप्तपाद छि अथ वनान वेध-दीक्षा तन्त्रालोकस मंज़। यि वेध-दीक्षा (elevated cure) छे तमिसयु शिष्यस यिवान दिन युस स्यठा elevated साधन-सम्पन्न त न्यर्मल बोज़ सोस्त आसि। शिष्यस गछ़न सारिय साधन आसन्य स्यद्ध गामत्य त्यलिय छु ह्यकान योग्य सतगुरू तमिस वेध-दीक्षा (initiation with penetration) करिथ। यिथ पाठय भरम सूत्य जोद करान छि तिथय पाठय छु सद्-गुरु अमिस सत्शिष्यस प्राण किन्य यि दीक्षा भरम ह्युव जन तारान। अवय किन्य छु उपनिषदस मंज़ ति वोनमुत-

'प्राण एव आत्मा'

-प्राणय छु आत्मा। वेधन छु ओमिस पानय गछान। यि छु योहोय हाइ टेन्शन पॉवर विद ब्लिस (high tension power with bless)। अथ छि वनान आत्म-व्याप्ति।

यि वेधन (penetration) छु चोरि प्रकार्य-

1. वेध-दीक्षा या शाक्त वेध-युस ज़न म्य वुज़ वोनमव।

2. दोयुम गव बिन्दु-वेध-युस ज़न पति-पत्नि संयोगस मंज़ आनन्द छु परिश्वक्त अवस्थयि मंज़ यिवान तथ दिमव ज़रब लछव त करोरव सूत्य, सु क्युथ त कोताह आनन्द आसि, सुय आनन्द छु यथ बिन्दु-वेधस मंज़ अमिस यूगियस अनुभवस मंज़ यिवान। ग्वर छु शिष्यस करान वेधन मगर तमिस छु न तरान फिकिरि।

3. त्रेयुम गव भुजंग-वेध-यि छु वुन्य वनितम्यन अख त ज़ वेधन हुन्द म्युल। अमिस छु भासान पनुन पान सर्पाकार। त अथ्य मन्ज़ छुस अनन्त आनन्दुक अनुभव सपदान।

4. चुर्युम गव भ्रमर-वेध - यथ मंज़ छु अमिस मेम्बुर संद्य पाठ्य गूं-गूं गछ़ान। बस, ध्यानसुय मंज़ छे योत तामस व्याप्ति। अमि पत छुन ध्यान यिवान करन।

5. सु गयि पंचिमि प्रकारुक वेधन। अथ छि वनान पर-वेध। अति छु यूगी पाञपानय आत्म-स्वरूपय ओत रोज़ान। न छि ओर प्राणापानच गथ, न छि अति ध्यान-धारणा। यि छु यिय त बेयि न केंह। पत गयि धारणा-

'धारणा परमात्मत्वं
धार्यते येन सर्वदा।
धारणा सा विनिर्दिष्टा
भवबन्ध विनाशिनी।।'

प्राणापानक्य चोर रूप धारण करिथ छे पत यथ मंज़ अछ ति ह्यहान वुछिथ, कर्मेन्द्रिय ति छि काम करान। मगर किथ पाठय?स्वरूपचि अवस्थायि मंज़य छु सोरुय सपदान। अमि ज़ान्य बिन छु न ब्यायि केंहति अति-

'नत्र क्षाप्यं न च गोप्यम्'।

(येति न छु केंह त्रावनस लायख न खटनस लायख)

■

Ishwar Ashram Trust

(Founded by Ishwar Swaroop Swami Lakshman Joo Maharaj)

**Srinagar:** Guptaganga, Ishber (Nishat)- 191 021 (Kashmir)

**Jammu:** 2-Mohinder Nagar, Canal Road, Jammu-180 002

**Delhi:** R-5, Pocket D, Sarita Vihar, New Delhi-110 076

# Calender of Events

| Date | Day | Event |
|---|---|---|
| 2007 | | |
| March 19 | Monday | Navreh (New Year) |
| April 14 | Saturday | Birth Jyanti Swami Lakshman Joo Maharaj |
| May 9 | Wednesday | Varsh Swami Lakshmanjoo Maharaj |
| July 29 | Sunday | Sri Guru Purnima |
| August 28 | Tuesday | Shravana Purnima |
| September 3 | Monday | Janma Ashtami |
| September 28 | Friday | Pitrapaksh Jagh Swami Mehtab Kak Ji |
| September 29 | Saturday | Nirvan Jayanti-Yearly Jagh His Holiness Swami Lakshman Joo Maharaj |
| November 14 | Wednesday | Janma Jayanti Swami Mehtab Kak ji |
| 2008 | | |
| January 5 | Saturday | Janma Jayanti Swami Ramji Maharaj |
| February 5 | Tuesday | Annual Jagh Swami Ram Ji Maharaj |
| March 5 | Wednesday | Maha Shivratri |
| March 9 | Sunday | Annual Jagh Swami Mehtab Kak ji |
| April 7 | Monday | Navreh (New Year) |

ह्रीं

# ISHWAR ASHRAM TRUST

(FOUNDED BY SRI ISHWARSWAROOP SWAMI LAKSHMAN JOO MAHARAJ)

**Srinagar Ashram:**
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Ishwar Ashram Trust, Delhi

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(d) Sale of books/cassettes, photographs, CD's etc.
(E) Procurement of advertisements.
(F) Publicity
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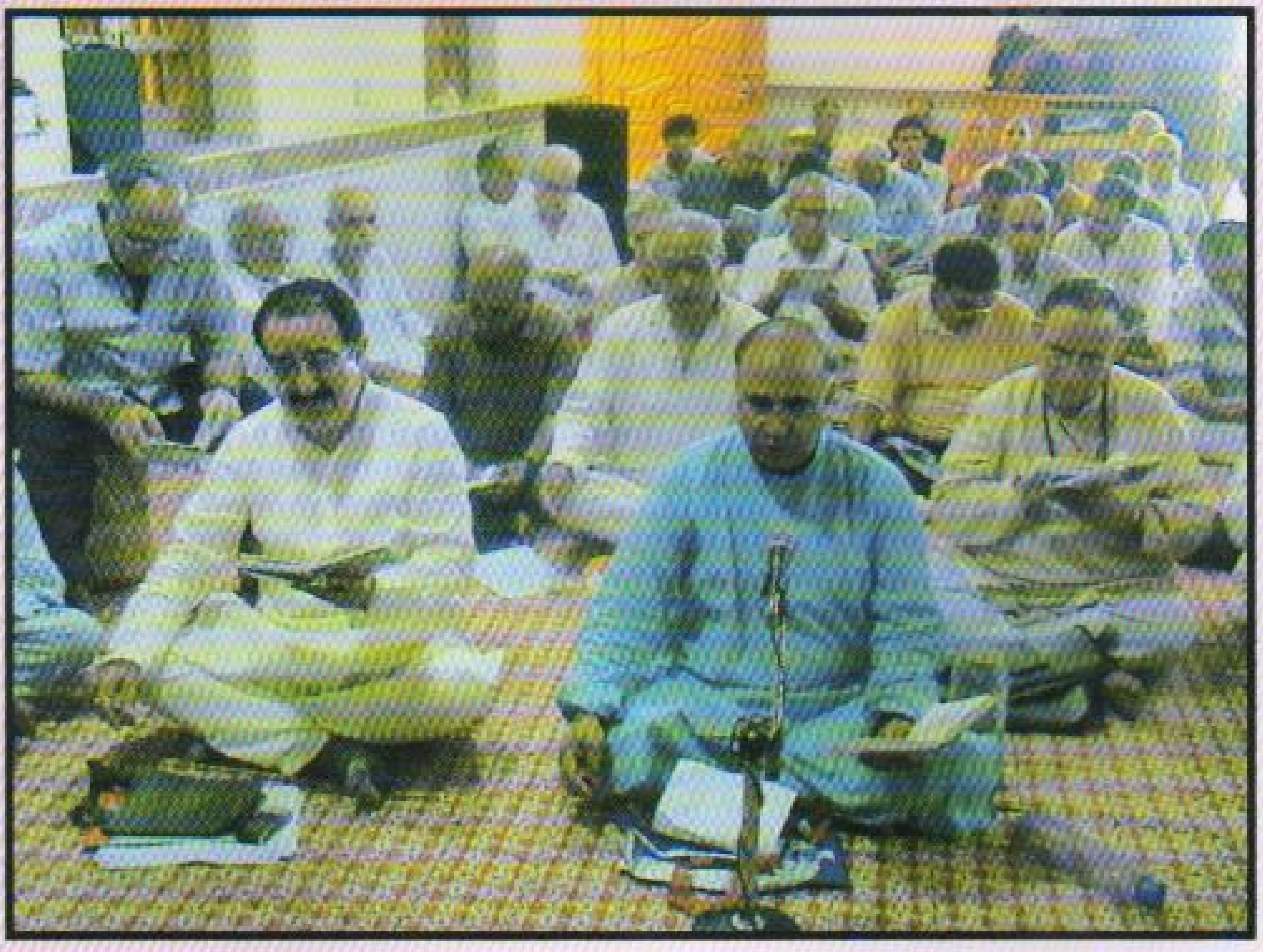
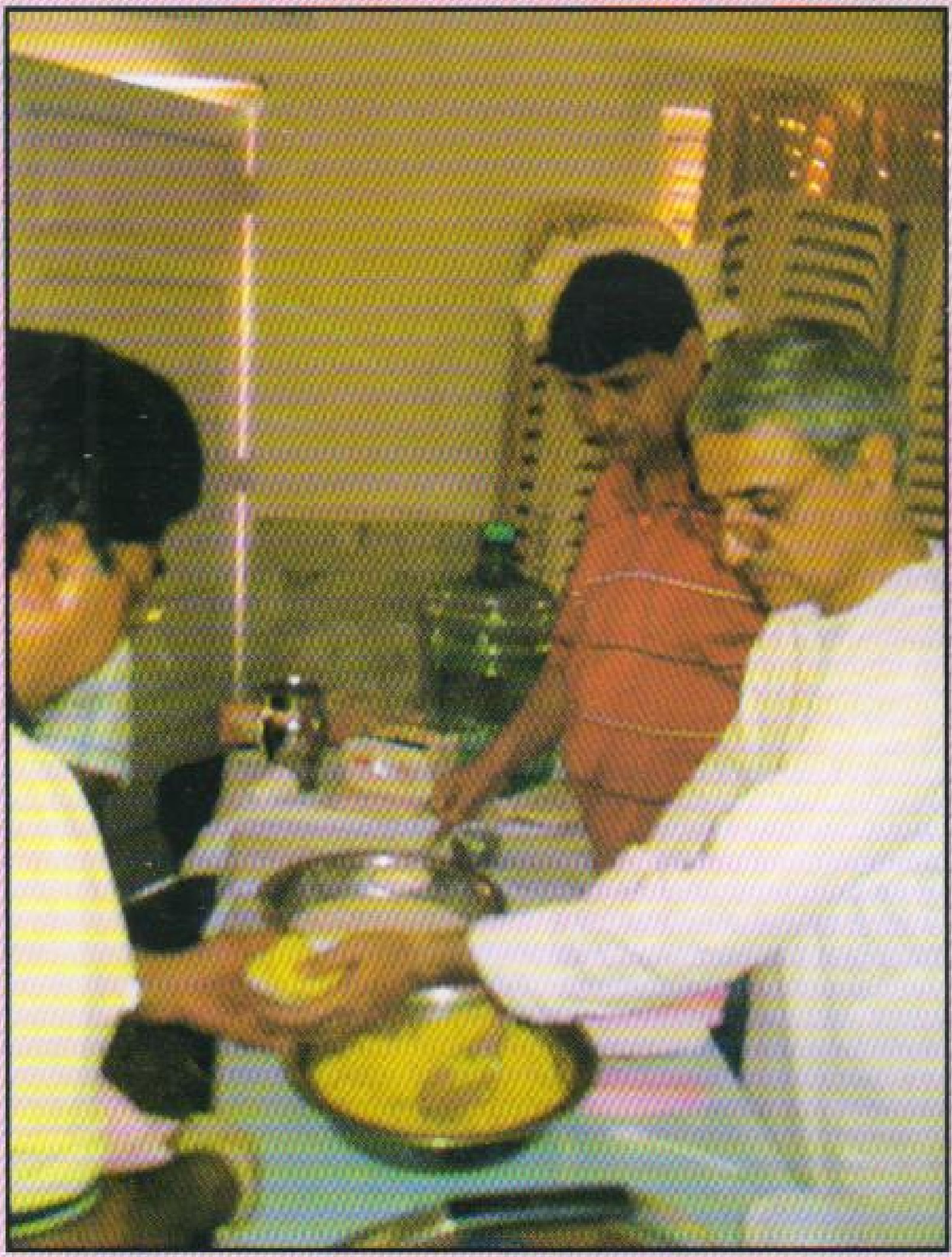
# Ishwarswaroop Swami Lakshmanjoo Birth Centenary

## Birthday Celebrations

Mumbai

Delhi





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